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THE SOCIAL BETTERMENT SERIES

EDITED BY

SHAILER MATHEWS, D.D.

THE COMING GENERATION

THE COMING GENERATION

BY

WILLIAM BYRON FORBUSH, PH.D., LITT.D.

D. APPLETON AND COMPANY
NEW YORK AND LONDON: 1912

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GENERAL INTRODUCTION

THE feeling of social responsibility which characterizes our day has led to severe criticism of various phases of our modern world, and to innumerable plans for social reconstruction. In consequence, the actual achievements of social betterment have been frequently overlooked in our sense of imperative tasks and our distrust of Utopias. Nevertheless, steady advance has been made in correcting evils and in establishing laws, institutions, and precedents looking toward the genuine improvement of social conditions. The present series of volumes undertakes to describe accurately this advance for the general reader. Although written by specialists in their particular fields, the plan and method of each volume are not technical. The great reading public has been pretty thoroughly informed as to our social liabilities; the present series will list our social assets. Such a presentation it is believed will not lead to a complacent optimism, but will serve to reassure the rapidly growing class of those who are ready and even eager to join in all practicable efforts to right evils but who, at the same time, wish to maintain the continuity of social evolution.

SHAILER MATHEWS.

PREFACE

HERE is the first endeavor to furnish in a single volume a short, readable account of all the forces that are working for the betterment of American young people.

If we are to know anything about betterment we must know something about the childhood which it is proposed to better. Instead of giving what might be a rather arid résumé of child study, however, the author has in the first part of the book, which deals with the betterment of boys and girls in their homes, introduced such discoveries about children as their parents and friends are likely to make. The second part is devoted to the means of giving children a fair start. The third part deals with betterment through education. In the fourth part the work of prevention, with delinquent and neglected children, is described. Book V is devoted to the matter of the religious and social nurture of the young. Finally, there is a summary, in which a program for united and general effort with and for boys and girls is briefly outlined.

There are references for further reading and a list of fuller bibliographies is given at the close.

WILLIAM BYRON FORBUSH

DETROIT, MICHIGAN

CONTENTS

BOOK I

BETTERMENT THROUGH THE HOME

CHAPTER PAGE

I. THE GENERAL CONFESSION 1

The absence of training for parenthood—The method of parenthood is Incarnation—Essentials are health and humor—The goal is reality.

II. SOME ADVENTURES AMONG SAVAGES . . . 6

The savage instincts of childhood—Illustrations from the fighting instinct—The place of the instincts—The years of physical revolution.

III. THE YOUNG PRETENDER 16

The avidness of young children—Imaginativeness—The play instinct.

IV. HOW A CHILD DOES HIS THINKING . . . 24

The limitations of pre-adolescence—The memory and habit years—The limitlessness of adolescence—The years of new birth.

V. BOOKS AND FIRELIGHT AND CHILDREN'S FACES. 29

The place of stories in a child's life—Stories as a gate to expression—Stories as an introduction to books.

VI. THE GANG 39

What the gang spirit means—How to use it.

Contents

CHAPTER PAGE

VII. THE RELIGIOUS LIFE OF A CHILD 44

The religion of instinct—The religion of habit—The religion of sentiment—The religion of will—The religion of thought—Religious nurture.

VIII. THE WANDER YEARS 53

The prodigal spirit, its causes and treatment—The development of responsibility.

IX. THE MODERN HOME 60

Losses and gains—Possible readjustments—Co-ordination with helpful forces—Punishments—Essentials.

X. THE ART OF BEING A GODPARENT . . . 73

The social and personal worker with the young—The importance and opportunity of such work—The moral influence of such work—The worker's foes—Reality the keynote of social and personal work—The methods of social work: clubs, mutuality, camps—Methods of personal service.

BOOK II

A BETTER START

XI. EUGENICS 85

The importance of better births—The training of future mothers and fathers—The protection of girls—The abolition of prostitution—The asexualizing of the unfit—The encouragement of better heritages.

Contents

CHAPTER PAGE

XII. HEALTH 98

The relation of Eugenics to health—Hygiene as a school study and habit—The scientific examination of children—What to do after defects are discovered—The inspection of the food and drink supply—The education of the home in health.

BOOK III

BETTERMENT THROUGH EDUCATION

XIII. THE NEW EDUCATION 112

Definitions of education discussed—The causes of the break-down of the old education—The transfers of emphasis to-day—What we have been learning: from child study, about interest, about play, about the will—Why children leave school—The changes that are coming in our schools: in the course of study, in the approach, in the recitation, as to home study, as to the schoolhouse—Two critical periods requiring attention—The social emphasis.

XIV. VOCATIONAL TRAINING AND GUIDANCE . . 136

Why a present necessity—The German method of vocational training—Steps of progress in this country in vocational training—What is being done in vocational guidance.

XV. SOME HIGH-SCHOOL PROBLEMS 151

The problems of school organization and fraternities—The problem of prematurity—The moral problem of the high school.

Contents

CHAPTER		PAGE
XVI.	MORAL TRAINING IN SCHOOLS . . .	162
	Its advisability and necessity—The German method—The French method—The moral needs of childhood and ways to supply them—Informal methods of training—Formal training—Difficulties.	
XVII.	THE SOCIAL SCHOOL	175
	Evening schools — Vacation schools — School playgrounds—Public lectures and entertainments — Recreation centers — Social centers — Organized athletics, games and folk dancing.	
XVIII.	DEFECTIVE CHILDREN	189
	The need of classification and care—The low-grade idiot—The moral imbecile—The congenital imbecile—The feeble-minded—Atypical children—The training of teachers for defectives—Influence upon general education—Other defectives.	
XIX.	PLAY AND PLAYGROUNDS	203
	The meaning of play—The dangers of unsupervised play—The purposes of the playground movement—American playgrounds: vacant lots and streets, slum playgrounds, parks, schoolgrounds, recreation piers, civic centers, baths—What a playground ought to contain—The supervision—The trend of the movement.	
XX.	CLUBS FOR STREET BOYS	212
	Their origin and need—A club described —The superintendent—The club and the family—The future of such clubs.	

Contents

CHAPTER PAGE

XXI. CAMPS AND OUTINGS 223

The growth of the vacation habit—The family camp—The church camp—The municipal camp—The Association camp—The school camp—The essentials of a camp—The program of a camp—The educational values—The need of work camps—School gardening—The play school—Fresh air funds.

XXII. COLLEGE AND THE CHILD 236

Bringing children to college—Bringing the college to children—Relating the college to the social life of the people.

XXIII. THE BEAUTIFUL ORDERING OF LIFE . . . 241

The slow development of a beautiful community life in America—A typical county seat described—Resources of a small city: the community center, the drama and music, books and libraries, Chautauquas and the lyceum, fairs and pageants, teachers' institutes, the newspaper, church architecture, services and social life, lodges and women's clubs, personal forces—Resources of large cities: the playhouse and the motion picture show, public music, city fêtes, museums and libraries, free-lecture systems, city planning—The special problem of recreation in a city—Resources of the country: the country church and minister, the grange, the school.

Contents

CHAPTER PAGE

XXIV. A CHILD EDUCATING HIMSELF 271

Through asking questions—In solitude—In his room—Through collections—By financial transactions—By mistakes—Through social organization and activities.

BOOK IV

BETTERMENT THROUGH PREVENTION

XXV. THE REGULATION OF CHILD LABOR . . 275

The evils of child labor—Methods of regulation: the minimum wage, compulsory insurance, school feeding, readjustment of the schools, prohibitory laws, laws requiring school attendance—The abuse of leisure.

XXVI. THE JUVENILE COURT 286

Why and how it came into being—What children come before the court—The classification of delinquents—The essentials of a good court: a good law, the judge, the court procedure, the physical examination, the probation officer, the parole officer, the truant officer, the detention home—Juvenile protective leagues—The "Big Brother" movement—Ways of anticipating delinquency.

Contents

CHAPTER PAGE

XXVII. REFORMATORY METHODS 306

The old and the new penology—The steps of reform in treatment: the classification era, the reformatory era, the placing-out era—How the court turns the delinquent over to reformatory agencies—The place for institutions—Special reformatory methods: a junior republic and a farm school—Boys and girls over sixteen.

XXVIII. DEPENDENT AND NEGLECTED CHILDREN . 319

How such children are committed—The care of dependent infants—The cases of unmarried parents—The relations of child-helping work—The place of institutions.

BOOK V

BETTERMENT THROUGH RELIGIOUS AND SOCIAL NURTURE AND SERVICE

XXIX. THE SUNDAY SCHOOL 326

What the Sunday school is for—The modern Sunday-school teacher—Teacher training—The course of study—Materials of instruction—Methods of teaching—Training in service—Two critical periods.

XXX. THE CHURCH LIVING WITH ITS CHILDREN . 341

Church festivals—The story hour—The junior society—Girls' organizations—Boys' organizations—The church gymnasium—Evening classes—Church dormitories—Opportunities for service.

Contents

CHAPTER PAGE

XXXI. THE CHRISTIAN ASSOCIATIONS . . . 358

The Y. M. C. A.—Its evolution—Its work: for rural boys, for street boys, for foreign and colored boys, for employed boys, through Association schools, for high-school boys, for preparatory-school boys—Opportunities for social service—The Y. W. C. A.—Its work: for employed girls.

XXXII. THE LARGER NURTURE 376

Education of the young for social service: through modern literature, by socialism, in the universities, in the schools, through civic movements, through reform and social organizations, in the home, in the church.

A PROGRAM FOR THE BETTERMENT OF BOYS AND GIRLS. 382

BIBLIOGRAPHIES 386

INDEX 391

INTRODUCTION

THIS book has grown out of the experiences of one who has been a parent of and a social worker with boys for twenty years. These intensive pieces of work have naturally led him on to think about the larger problem. What does child study tell us about our own children and those of other people? How shall all children get a good start? How shall we keep them in health? What is education for, and what is the "New Education" doing, and what means of education are there beyond the school? Then what about the dependent, the defective and the delinquent children? And finally, what of the larger religious and social nurture of children, and how shall they be trained to become in turn the wise parents of another generation? So the book grew to be a short account of all the forces that are working for the betterment of American boys and girls. The account is necessarily elementary, but it is supplemented by references which open up the larger field of research to those who wish to go more deeply into any of these matters.

Behind all the forces for betterment there stand certain national problems which affect and are affected by all efforts to do good to children. Some of these are as follows:

No nation yet has been able to stand prosperity.

Introduction

The future of America depends upon the ability of the men of to-day to help the men of to-morrow to use wisely and with self-control resources, instruments of power and means of luxury such as no other people has known.

No people hitherto has solved the problem of bringing up children successfully in great cities. We who are becoming in our conditions everywhere an urban people have that problem upon us.

No religion or school of morals has so far succeeded in adequately educating the youth of its race in morals or even in learning how it is to be done. But this is a thing that must be accomplished.

No social or moral progress can be made without preserving the home in integrity, sanctity and power. Never was the human home in greater danger.

No civilization has yet understood how to bring to the surface its submerged portion, to bring up to the ranks its backward section and to gather up the fragments of its human waste. This matter, as it applies to adults and children alike, we have set ourselves to face.

In the study of the various and often apparently unrelated ways in which men, out of wisdom, prudence or love, are trying to help the young the author has tried to bear steadily in mind that behind these mere agencies which he describes are the universal problems that have just been mentioned: the problem of living in a rich and luxurious time, the problem of living successfully in cities, the problem of moral education, and the problem of saving the human home.

It would not be possible for any one person to be a specialist in all these fields. The author has worked in a few of them, has read considerably and thought some, and has been fortunate in the acquaintance of many people who have done things. Some of the chapters are little more than compilations, others contain a good deal of personal experience or thought. Some of the activities described are in such a rapid state of development that it has seemed better to be somewhat vague as to places and figures, utilizing specific facts chiefly as illustrations of the permanent principles which they embody. Often, though, an endeavor has been made to use personal instances, in the desire to avoid the abstract. The writer has also tried to remember that it is usually better to talk about children than about The Child.

BOOK ONE

BETTERMENT THROUGH THE HOME

I

THE GENERAL CONFESSION

WHY is it that, since parenthood is the business at which most of us spend three-fourths of our time, the State should allow it to be taught only to spinster school teachers? This at least explains why, when they do marry, they make the best mothers. Training tells.

When that fashionable anomaly of to-day, an only child, marries another only child, often their feeling toward a baby is chiefly that of fear. They may have hardly ever actually seen one before. It seems to be something boneless, red in the face and subject to whirlwinds of lamentation. They studied about crustaceans in school. Very likely they dissected cats. But they know absolutely nothing about a human child, the most beautiful, the most appealing thing in art or nature. No wonder that there has to be a National League for the Protection of the Family. These two, well meaning we trust, about to become authors of other lives, complex, helpless, destined to the whole reach of a moral experience, why were they robbed of

Contents

CHAPTER PAGE

XVI. Moral Training in Schools . . . 162

Its advisability and necessity—The German method—The French method—The moral needs of childhood and ways to supply them—Informal methods of training—Formal training—Difficulties.

XVII. The Social School 175

Evening schools — Vacation schools — School playgrounds—Public lectures and entertainments — Recreation centers — Social centers — Organized athletics, games and folk dancing.

XVIII. Defective Children 189

The need of classification and care—The low-grade idiot—The moral imbecile—The congenital imbecile—The feeble-minded—Atypical children—The training of teachers for defectives—Influence upon general education—Other defectives.

XIX. Play and Playgrounds 203

The meaning of play—The dangers of unsupervised play—The purposes of the playground movement—American playgrounds: vacant lots and streets, slum playgrounds, parks, schoolgrounds, recreation piers, civic centers, baths—What a playground ought to contain—The supervision—The trend of the movement.

XX. Clubs for Street Boys 212

Their origin and need—A club described —The superintendent—The club and the family—The future of such clubs.

Contents

CHAPTER PAGE

XXI. CAMPS AND OUTINGS 223

The growth of the vacation habit—The family camp—The church camp—The municipal camp—The Association camp—The school camp—The essentials of a camp—The program of a camp—The educational values—The need of work camps—School gardening—The play school—Fresh air funds.

XXII. COLLEGE AND THE CHILD 236

Bringing children to college—Bringing the college to children—Relating the college to the social life of the people.

XXIII. THE BEAUTIFUL ORDERING OF LIFE . . . 241

The slow development of a beautiful community life in America—A typical county seat described—Resources of a small city: the community center, the drama and music, books and libraries, Chautauquas and the lyceum, fairs and pageants, teachers' institutes, the newspaper, church architecture, services and social life, lodges and women's clubs, personal forces—Resources of large cities: the playhouse and the motion picture show, public music, city fêtes, museums and libraries, free-lecture systems, city planning—The special problem of recreation in a city—Resources of the country: the country church and minister, the grange, the school.

their birthright, an intelligent knowledge and love of children?

Little children play keep house, and mother and father dolls, and imitate with sly humor the whims of their parents. Later they play that they are heroes and adventurers, and later yet that they are rich. But why should not the childish dream become real and be filled with sanity and wisdom, and the school boy, instead of becoming enraptured with the idea of trying to be both rich and pious, chiefly resolve, "Some day I will be a great father!" Is there anything shocking about this? The story of the centuries is really not in the biographies of warriors and kings, but in the lives of great fathers and mothers. The fine tales of the Good Book are chiefly about the ways of parents with their children. And no human character can become completely mature without some relation to childhood. All may not become parents, but those who do not should be prepared to be godparents.

In the lower animal world the parent is allowed to survive only long enough to protect its young through its helpless early days. For some reason the Creator lets us stay a little longer here, but that does not alter the fact that one of the chief reasons for our existence is to furnish a worthy line of successors. And the only training we get to do this is our own self-education.

A father, for example, rejoices with great joy and ignorance when his first man-child is born. But he has no idea whatever of what is expected of him. And it turns out that it is not what the community expects

of a father that is so alarming; it is what his own child expects of him that frightens him. When a man hears his babe say his prayers to himself, or notes the child's implicit confidence that he is quite omnipotent, it makes him uneasy. No one ever told him that some day he was to become God to another soul. The child is teaching him that. Indeed the child is teaching him everything. The only infallible teacher of parents are their own children; and what most of us keep busy in doing is trying to prevent them from finding it out.

Every act of the young child is a plea to its parent to one end. It makes us say: Why does he do this? What is he crying about? What makes him happy? It is all one continuous appeal: "Please try to understand me; please put yourself in my place." And in so far as the instinct of motherhood and the instinct of fatherhood answer this cry do parents become good and generally wise. What they do, or fumble in trying to do, they may after a while realize can be expressed only by a very sacred word—Incarnation. The secret of a great parenthood is the habit of incarnation. There is practically nothing else that we have to do, but this is a thing that may well tax all our strength—always to put ourselves into our child.

An essential requirement for the habit of incarnation is health. And by this is meant not merely physical strength to bring up children and that athletic ability which makes a father so much a hero to his growing child and his chums, but also healthy-mindedness. The quality is more common among young people, and that

is a reason why it is well if parenthood can come early in life. Most parents are willing to give everything to their children, except the one thing needful, themselves. Some one has said, that it is a great man who can put himself in a small place and not feel cramped. But the weakness of most parenthood is its externalism.

Closely allied with that wholesome willingness to share life with a child is another quality, the sense of humor. Because parenthood is a sacred profession, we do not need to be gloomy about it. We always need a gift of prayer, but there come times, trying times, when the gift of humor is more immediately useful. Did you ever realize that a strained situation always has something funny about it? Humor at its highest and best is the same as insight.

Somehow the word that keeps echoing and reechoing in the experiences of parenthood is Reality, Reality. The child is the realest creature alive. How straight he sees, how directly he acts, how he always tells the truth, unless he is scared into lying! It is a great duty of ours to clear ourselves of conventionalism, to forget that we are grown up and to hearken patiently until we find out what our child means and is trying so patiently to say. As the reader peruses the following chapters, in which some of the average experiences of a home are described, and some of the emerging traits of children are discussed, let him try to imagine himself sharing this constant attitude of parenthood, the attitude of listening.

We ought to have had more definite information about child nature and child nurture before we grew

up, but taking such information as we have and can get, we parents must constantly listen at the door of child life, we must endeavor patiently to interpret what we hear, largely through our own memories, and then we must share our life with our children.

This is the author's General Confession, and now he will proceed to show more particularly what some of those experiences are likely to be, and how they may, in the home, be used for the betterment of children.

REFERENCES

The number of thoroughly practical books helpful to parents in understanding and training their children is limited. The author has found the following to be most sensible:

"Your Boy: His Nature and Nurture," by George A. Dickinson. London: Hodder and Stoughton, 1909.

"Mother and Daughter," by Gabrielle E. Jackson. New York: Harper and Bros., 1905.

"Education and the Larger Life," by C. Hanford Henderson. Boston: Houghton Mifflin Co., 1902.

"The Century of the Child," by Ellen Key. New York: G. P. Putnam's Sons, 1909.

II

SOME ADVENTURES AMONG SAVAGES

THE boy between six and ten years is a type of himself. He is not the "little man" whom his father is all the time urging him to be, nor the psychological manikin whom Theophilus Innocentius, Ph.D., has conjured up on his wondrous charts from a questionaire sent out to 14,329 patient school teachers. The author remembers one of these child-study gropers, who hastened over from the University one day, when his family was in the midst of moving. He seated himself insecurely on a bicycle crate, and with near-sighted gaze was jotting down the valuable information that was being handed out during the packing of the fruit cans. What he wanted to know was: "Do you find that your children have ever expressed a horror of big teeth? and if so, is it an atavistic reverberation from subconscious race-memory of the contiguity of wild animals?" Just then the door opened, and in burst three hopefuls, clad in jack-o-lantern heads, and overthrew the good Doctor's foundation, both of philosophical theory and physical stability.

When the author was a boy, his parents used to take him to the fine old town of Woodstock, Vermont, for his summer vacations. In the middle of the village is a park of elms and maples. Here, at that time, dwelt

an interesting family of toads. He and his playmates used to go into that park and decapitate those toads, and divide them up with their little blunt jack-knives, and expose them for sale on the white rails of the fence, at prices varying from one to ten pins, according to the choiceness of the cut. It was not until some bystander hinted strongly that they were not acting as Christian children should that they realized that this "butcher shop" involved cruelty. Was this "atavistic reverberation," or didn't they know any better? The author's children never do such things, and would be horrified at the suggestion. Is that because they are more civilized, or less enterprising, or never had the chance?

Yet there was something in it, after all.

An instinct that is common to all normal boys is the instinct to fight.

"If any naughty boy tries to make you fight, come right home to mamma."

"If I ever catch you fighting on the street, sir, I'll give you another licking as soon as you get home."

It is the boy who has listened to such feminine and masculine admonitions, and then gone forth to his inevitable schoolyard contests, and returned bravely to that promised punishment, who has true courage. It is that boy, too, who grows up alienated from his parents, and they wonder vaguely why boys are so difficult to understand.

Whatever may be the higher ethical plane to which adults have climbed, one of the small but choice articles of faith of a normal youngster is that it is often both

necessary and praiseworthy to fight. He who assails that conviction has simply uprooted one of the moral foundations of a child's life.

The psychologist explains the fighting instinct by saying that it is one of the savage survivals, a manifestation of the struggle for life. The struggle for the life of others is most noble, but it cannot come until the individual's self-life is secure. The boy will by and by rise to a sense of chivalry, struggle for others; but first he must win a self-consciousness and self-respect of his own, and this he does most directly in fighting with his peers. Fighting is not so selfish as non-resistance, which protects the person but injures the self-respect by flight.

It cannot be too strongly insisted upon that fighting among boys does not always nor often mean what it does among men. Boy's fighting, like their play, usually consists in getting ready. It is simply an acute game of "bluff," a test of will-power, of grace to stand up to a situation. The loser retires, unharmed, but discomfited and discredited.

Fighting has also a strangely social effect. "Two boys can never become chums until they have had a fight," is a well-known maxim. The reason girls are not such true friends as boys is because they will not fight. When boys quarrel they fight, and that is the end of it. When girls quarrel they sputter, and that is not the end of it. A fight, like an electric storm, clears the air. Boys' games have a finer fellowship than those of groups of girls, because they keep the air clear.

The boy who is not allowed to fight, or who won't fight, does not lack the pugnacious instinct, but exhibits it in less pleasing ways. He is underhanded, wins by fraud or treachery, eggs on others to "lick" his enemy, curries favor by bribes, and is rightly an object of universal contempt. When he grows up, he is timid, weak, solitary, narrow in sympathy. In his home he is a tyrant, in politics an "anti," in society a bore. It is hard to see how a boy who can't fight can acquire a sense of honor.

In many schools every new boy is put on his mettle, and wins his place in the school by such exhibitions of his physical prowess. In some communities boys actually cannot attend school in bodily safety, until they have proved their courage. The sooner they do it, the better. After the initiatory engagement they are not required to fight again.

Fighting is often a manifestation of chivalry. There is simply no other way to take care of a school bully than to down him by force. It is a good thing for a family of boys to be told that they are a clan, and that they must rescue each other when in distress.

One day when the author was giving utterance to these ideas before a company of school teachers, one of them told him the following story: He said that one day his oldest son, a rather delicate boy, came home from school, bearing the marks of a recent struggle. An hour later, a neighbor came over, tremendously angry. "Your son has been fighting with mine," he said, "and has broken his arm. I want you to thrash him within an inch of his life." It was hard to resist

this neighborly advice or to withhold that form of correction which is the uniquely inconsistent resort of many strong-armed fathers in such emergencies. But the father schoolmaster was wise. When the facts all came into view, it appeared that the injured boy was much larger and stronger than his own son, and that he was the school bully. Day after day he had annoyed his boy, who had borne himself with splendid self-restraint. On this day, however, he had called the lad's father a vile name. Instantly the loyal boy sprang upon the bully like a tiger, and as an incident of the fight, the soft bone of the arm was broken. "What would I have thought of myself," said the father to me with a proud look, "if I had whipped my son for defending the family honor?"

In saying this, no claim is made that all fighting among boys is proper. A healthy-minded father ought to be able to guide his son, so as to know when it is time to put up his fists.

Such fighting, like a well-known soothing syrup, hardens the gums, cures nervousness, and prevents wakefulness at night. It also strengthens the will, gives an appetite for high contests, and leads to self-control. But the only good instinct is a controlled instinct. Each instinct is to be led as soon as possible to its highest manifestation. This is education. The best way to do this among boys is to encourage the combative individual games, such as foot-racing, wrestling, swimming, and boxing, and combative team games, such as baseball, football, and basket ball. Where these games flourish, fighting ceases. Boxing

has been introduced into the Y. M. C. A. with favorable results. One testimony is typical: "It gives self-possession, self-confidence, self-control, courage, and fortitude. We have had wonderful results in the submission and control of the most violent tempers."

Weakness is wickedness. The combative instinct, satisfied during the transition state by occasional fistic encounters, and later in individual and team play, may be evolved into schoolroom emulation, conquest over difficulties, battles for the right, struggle for the good of others.

"What shall I tell my boy to say then, when he is asked to fight?"

Tell him to be the last one to take hold, and the last one to let go.

"But doesn't the Scripture say: 'Turn the other cheek'?"

Yes, tell him to turn both cheeks, but never to turn his back. For, as this world is made up, if you won't teach him to fight, you must show him how to sprint. Remember that the Scripture also tells us not to cast our pearls before swine.

The author has gone into this matter, unimportant in itself, at some length, because this instinct is a good illustration of all the instincts. They are the tendrils of character. The trite analogy of the tadpole is the most forceful one we have. The tadpole has a tail, which disappears when he becomes a frog. Apparently we might as well amputate this useless and unsightly appendage. But if we do, we shall never have a fully developed frog. These savage instincts have no place

in mature manhood, but if we commit surgery upon them, instead of using hygiene, we shall never get real manhood. Dr. Balliet was using this very instinct of pugnacity once when he said: "If you crush the fighting instinct, you get the coward; if you let it grow wild, you have the bully. If you train it, you have the strong, self-controlled man of will."

It was Dr. Balliet, also, who remarked that the instincts form what has been known as "original sin."

Gerald Stanley Lee has said that "the mischief in a boy is the entire basis of his education. A boy could be made into a man out of the parts of him that his parents and teachers are trying to throw away." Now, of course, it is nonsense to say that original sin or any other, when it is finished, bringeth forth holiness. The query is whether we have been correct in calling mischief and natural instincts original sins, when their chief harm is not that they are wrong, but that we adults find them annoying. Is it not possible that if we take out of a boy or neglect in our intercourse with him the desire to fight, to play, move about, make a noise, and find out things by experiment, to whittle, camp out, and give shows, we are using surgery where simple hygiene is called for? "I am the tadpole of an archangel," Victor Hugo once extravagantly exclaimed. Even in making archangels it seems extremely probable that we must expect and await the tadpole stage. If the man is to retain a wholesome humanism, it must emerge from the joyous savagery of his own childhood.

This wild animal period, which demands outdoor beds at home and loosened seats at school, is doubtless

the era of a struggle for a physical constitution. All the endurance, the reserve power, the tonicity of later years is being stored up during these treasure-house years between five and twelve. During the last three or four of these years, vitality is a little less exuberant. They might be called the special period of restful growth. Mentally they are somewhat stolid and silent. Morally, boys of this period cause less anxiety and consequently receive less attention than during any other period of their lives.

By thirteen to fourteen in boys, and a year or so earlier in girls, we come to a period so startling that it can be named as nothing less than the period of physical revolution. Its characteristic is that it marks the development of sexual maturity. The child as an animal is now in the colt stage. There is the most astonishing growth. A young person will add a cubit to his stature without taking thought about it. Nine inches of growth in a year is not unusual. This growth is uneven. There is a stretching up and out, an incommensurate development of muscle and bone, and a consequent awkwardness. There is little strength, but great endurance. Even good children seldom die young. The child becomes incapable of the more delicate muscular activities and should be spared indenture to fine tasks in shop or school. But the child is quite unprepared for what is overtaking him. Consequently he is often unhappy and moody and fickle. His growth is all the harder to bear, because it is so irregular. It seems to come on in waves, usually three in number. The lulls between are resting periods. With the flood

tides come intellectual energy, social yearnings, and strong religious feeling. With the ebb is the reaction, and there is languor in school, love of solitude, and "falling from grace." It is all of a physical origin, and it should be a comfort to anxious parents, tormented teachers and heartsore youngsters to know that this is so.

What the fast-growing child needs ought to be plain. Since the school makes little effort to adjust itself to the colt stage, it is sometimes necessary during this time to take the boy or girl out for a year. At any rate, there must be plenty of good food, almost an excess of sleep, plenty of outdoor life, and freedom from exhausting tasks. One might urge that there should be complete cessation of excitement, but it is a time of emotionalism, of desire to go out and be entertained constantly, and while pleasures should be kept as simple as possible and adjusted to the needs of sleep and planned to be of a character which shall keep the child childlike as long as possible, it seems to be a psychical hunger to pass from periods of excitement to periods of rest.

We seem to be guided to suppose that, from twelve onward, the child, though no longer a savage, is to be kept as simple and primitive as possible. He will, if unspoiled, still love to camp out, to roam in the woods, to spend a summer in the country. We are to temper precocity and delay sexuality as long as possible. The animal and the passional are in human history older than the social and the spiritual, and we reach deeper if we can reach to them. We are to continue, even through adolescence, to indulge the primeval love of

strength and athletic prowess, to encourage the boy or girl to interpret their still barbarian instincts in forms of physical harmoniousness and pure hedonism, and to try to help them to be good by making their virtues more interesting than their vices.

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III

THE YOUNG PRETENDER

A FRIEND of the writer has remarked that when the Almighty made the first man, he made the world significant, but that when he made the first boy, he made it interesting. He further went on to say that if God made man out of dust, He surely made boys out of dust and electricity. "It is the electricity that constitutes the boy problem."

The electricity of childhood consists chiefly of Avidness of Life. The child is alive, and alive all the time. His tendency to yell is simply the escape valve of periodic physical explosions. He is perfectly healthy, having had all the contagious diseases, except falling in love. He goes to bed dressed, in order to be up in time for the whole of an anticipated to-morrow. It is hard to get him to bed at all, he is so afraid some fun may happen in the world, while he is asleep, that he may miss. It is this, I am sure, more than fears of what some one calls "the predatory dark," that makes him linger.

And much of the time when he is awake he is like the man Paul knew, caught up into the third heaven, and whether in the body or out of the body he cannot tell, God knoweth.

His conception of being grown up is like what Ian Maclaren said was the Englishman's idea of heaven,

a social function to which an invitation is an honor, but which it must be highly tiresome to attend.

To children everything is the Kingdom of Now. Materials are gathered from its oldest sources, but they are all stamped with to-day. You have heard of the Sunday-school teacher who told the story of Elijah, with a vividness born of a trained pedagogue's instinct, and bethought herself at the close to ask the boys at what era they supposed his heroic deeds occurred. "Last week," was the unanimous response.

A kindergartner says that after telling the Christ-child story to her group, one little fellow was seen waiting quietly in his seat after the others had gone. "What are you waiting for, Ernest?" was asked. "I am going over to your home wiv you to see vat baby."

Can we keep this winsome eagerness, which so few adults of our time have succeeded in retaining, or must we crush it out in the processes of education? Dr. Stanley Hall once said that the real fall of man is to do things without zest. Must all humanity forever be thus shut from its Garden of Eden?

This Avidness I have spoken of seems to consist in physical vigor and in fancy. Its chief arena is play. Our educators are surely not astray in leading the modern child to school through the avenue of play. Boys really do only three things—eat, sleep, and play.

I was walking one winter day across Franklin Park with a big-eyed boy of seven. His hand was in mine, but our steps were centuries apart. The abnormal thirst which assails every child whenever he is where there isn't any water led him to most ingenious ways of

seeking means to slake it. The best way was for me to lift him upon a wall and let him drink "like a deer," from the snow pools on the hollows on top. Then there was the mystery why all the stop-cocks at each fountain should be closed just when we needed them so much. There were countless questions as to each person we met, asked in clear tones, while they were yet within hearing. There was a running comment indicating thought that danced, and ran, and skipped along as merrily and shallowly as the roadside brook. I was, as Mrs. Alice Meynell prettily says, "fellow-traveler with a bird." We emerged in an hour on the other side, he a prancing horse attached to reins which he had found in his inclusive pockets, and I, the staid driver, of whom he was asking tenderly, if I didn't think if I rested a wee mite on a settee, I could run a little more with him. He ate ferociously three times, and at the close of this day, when he was put to bed, still declared that "he was so hungry he was going to chew paper." The next day he described the trip in a letter as follows:

"Dear Mamma, I went to Franklin Park. I had some gelly beans. And we had a ride on the elevator and on the leckettoos. And Papa was my horse. And I was Papa's horse too. I wished I was up there. I will now clothes. Your D. . . . . "

Here we have the vividness and the limitations of a child's imagination. I was a horse, and he was a horse, but as for the park itself, and the breezy outlooks —he was busy with "gelly beans." You can get thirty of them for a cent, and they do give one an awful thirst.

The Young Pretender

It seems as though boys live a sort of double life, not only the practical, real life of to-day, but the life of the fancy. I remember once I was going away to give a little talk, and as I came downstairs and stepped into my wife's room, I noticed a very funny odor, as though something were burning. I came into the chamber, and I saw a small company of little people grouped over a gas stove, which we sometimes used in the bleak easterly room in cold weather. I didn't know what they were doing, but I thought I could discern a smell of smoked halibut. I was told I was mistaken, it was venison; I had come across a hunting party, under their mother's leadership, camping on the prairies of Wyoming.

The play of almost all young children seems to have behind it what may be called the dramatic or the adventure-instinct, the desire to impersonate. The boy drags a cart, and is a horse; the girl rocks a doll, and is a mother. It is by no accident that the imaginative years are the social years. Joint play tends to dramatic representation.

On going upstairs in the country, the author has often been confronted by a large brown paper poster which reads:

GREAT SHOW
AND FEED
At Two O'clock.
Admission One Cent.

I pay my fee at the door of one of the children's chambers, and am asked by the youthful ticket-seller, if I care for a reserved seat. In a stage whisper he adds, "O, Parp, do take one; if you don't, we'll come out short on the refreshments." I deposit the additional penny, and am ushered to a seat upon the bed, over which is the placard, "First Balcony." The rabble is seated on chairs. We are handed programs, executed with the expenditure of much muscle and saliva.

First, according to this program, is a "P'rad of Ginruls," introducing the entire company. Then follow recitations, songs, shadow pictures, stereopticon and original plays, one of border life and the other of conflict with crime in the city. A reminiscence of Cooper and the dime novel is traceable in these vigorously acted dramas. The manipulation of apparatus and the movements and dialogue behind the scenes are as entertaining to the spectators as the regular acts. At the close a plate of delicious plums is passed, for which the youngest must have walked two miles in the hot sun, and mortgaged all of the proceeds of the entertainment in advance.

We may trust the school-teachers to utilize this play-instinct to its fullest in the schoolroom, in so far as there is opportunity. But it remains for us in the home to do what the hurried teacher has little chance to do, develop and encourage that side of the instinct which is expressed in such dramatic exercises as I have described. If we are to have a generation of men who are more than money-grubbers, there must be a long

era of free fancy in childhood, and what with fairies driven out of the forests, and the forests themselves cut down, and Santa Claus exiled from the home and homes unknown in firelight, since we have no more firelight in our modern houses, it is a mighty hard thing to do. Something may be accomplished by people who are willing to try to do what Alice did, after the White Rabbit left her—find the golden key, and peer once again into that Wonderland where Master Fourfeetfour lives, into which it is no use to hope to enter, unless one performs that feat so much harder than being a child, namely, becoming one.

And the great reason why we must do this is, that the boy is such an extremist. If he likes anything, he likes it all over, and clear up to the hilt. If it is football, he talks about it all day, and dreams about it all night.

His response to every impulse is more intense than that of girls.

This extremity of the boy's feeling often leads to irregular acts. Certain years of the boy's life have been called the semi-criminal years. It has been discovered that the very year which is the acme of the criminal period is also the height of the conversion period. You can expect anything of a boy at that period, and when he is most susceptible to evil he is also intensely susceptible to good.

But as we study this curious inconsistency, we notice this one satisfying fact—that every one of these passions and motives connects with something else that is good, and there you have the key to the situation.

The Master spoke of it in one of his parables, when he told of the man who had a house in which was an evil spirit, and he drove out the spirit and swept the house, but instantly seven other spirits, each worse than the first, came in. The good drives out the evil, or the evil drives out the good. Salvation by displacement is the great principle for the moral development of childhood.

All childish enthusiasms, if only they can be focused on the right things, will drive out the evil. We must offer him interpretations of these enthusiasms and ideals. The boy does not like to do easy things. All the activities of the physical nature are not easy things. Our own sensitiveness to hardship holds us back from giving the child just what he would really like. Our hotel life, our rocking on the verandas, sitting quietly at ease, cause us to forget that the child himself wants to be intensely active and earnest.

The nearest approach to that state of mind possible to an adult seems to be to keep rested and to try to look pleasant. This is the only and very feeble imitation of perpetual youth which most of us can reach, but it may do as a point of contact. It is as important for a parent to take time to be happy as to take time to be holy.

"I will now clothes."

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IV

HOW A CHILD DOES HIS THINKING

THIS is not a treatise on psychology, but there are some things which a parent or friend of children notices, or ought to notice, which are psychologically important.

We may study the mental characteristic of a child, in the two phases of before and during adolescence.

Before adolescence, the one word to remember is Limitation. We fail as parents and teachers more often because we do not realize how little a child knows or is capable of knowing than from any other reason. Take the limitation of vocabulary of a young child. How many words do you suppose he knows the meaning of? How much of your vocabulary does he understand? The very key-word of your discourse may be just the word which he has no idea of. He is probably most of the time very much in the situation of the young typist who easily records what she hears in shorthand, but who when she comes to transcribe her notes finds that she has lost out most of the nouns. Take the limitation of knowledge of objects. The author once took a large group of young school children in Boston to Franklin Park, and found that a third of them had never seen a sheep before. Every tree was to them an "ellum," and every flower a chrysanthemum, because

these were the only trees and flowers they had ever seen. It occurred to him that perhaps it is not so desirable to teach the Twenty-third Psalm to slum children, unless one substitutes cats for sheep. Take the limitation of perspective. A child has no historic sense. To us the characters of history are figures standing at different distances down a long corridor. To the young child they all toe the mark as in a spelling contest, at equal distances from himself. Take the anthropomorphism of a young child. God is to him a great man, perhaps having the figure and characteristics of his own father. Spiritual images are to him literal realities. One child who was told that Christ sits on the right hand of God asserted that God must be left-handed in consequence. The power of attention in a young child is extremely limited. He hops and flies about a subject, as a bird does about a lawn. For that reason telling is not teaching, and the teaching of young children requires constant variety and ingenuity of presentation. Then he has almost no reasoning powers. He has no frontage, no sense of logical sequence. The teacher need not give him reasons, though he should himself be reasonable.

In one faculty only, and that a minor one, do young children manifest an absence of limitation, that of verbal memory. They share their extraordinary capacity here with many half-civilized races. The illiterate colored plantation man will recall every one of hundreds of financial transactions with his factor by amount and date, so photographically, that the factor is satisfied to correct his own written accounts by the colored

man's memory. The writer is told that, in the year 1848, when the memorizing of Scripture was believed in more than now, as the result of a prize offered in a Boston Sunday school, over 11,000 verses of the Bible were recited by young children in a single month, and the prize winner recited 900 separate verses.

The implications of these facts are plain, and ought to be easily applied. We are to be more simple with our children. We are to give them fewer ideas at a time and to reiterate often. The story method and the visual method are to be used constantly. They are to be encouraged to tell over what they think they know. The fact that they love better to hear an old story than a new one and want to hear it in precisely the same language is a hint as to the ritual quality of their memory. The great word now is Drill, Drill. The granary is to be stored full. The treasure house is to be enriched for all time.

And also there must be correlation. Like discoverers in a new country, we shall take many short journeys from our first anchorage, retracing often, connecting every new path with an old one, and not venturing at any time so far from our starting-point as to get lost.

But during adolescence we come to a reversed condition. Here the central fact is Limitlessness. The vocabulary grows by hundreds of words a week, and slang is used to express emotions for which no dictionary seems sufficient. Knowledge grows by leaps and bounds, and the child reaches in every direction after it. He seems omnivorous. Thomas A. Edison read

twelve solid feet into the Detroit Public Library when he was a boy, cutting so much of a swath into all knowledge. The Scientific American becomes a greater favorite than the American Boy. Attention is voluntary and may be continuous. The sense of perspective has come, and anthropomorphism is of the past. Verbal memory gradually declines, but rational memory takes its place, and personal ambition for the first time appears, stimulating to research, and guiding in study.

Interest now, active but fickle, takes the place of docility and determines the successful conquest of any subject.

Now the approach of parent or teacher radically changes. Now we present many themes and make frequent changes. The right introduction to any subject is everything, as the entire future relation of the young person to it depends upon this. The teacher is no longer a master, but, for the first time thoroughly, a fellow student. And, because the child is now above everything else sensitive to personal influences, in books and in life, the teacher's great function becomes what a fine definition of teaching indicates: "To be such a man as men ought to be, and to witness to such personalities as men ought to become—that is real teaching."

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V

BOOKS AND FIRELIGHT AND CHILDREN'S FACES

HERE they come pellmell. It is after supper. There is a flying skirmish line into the room, and then a straight crowding rank in front of the fireplace. Their dog follows them, prancing incoherently against the nearest pair of trousers, a small, kickable kind of a dog, a cross between a fox-terrier and a window mop, yet with a warm, thankful eye that wins affection.

It having been ascertained, finally, from the little mother who sits in the shadow that the moral record of all is sufficiently stainless to warrant the privilege, a dash ensues for a coigne of vantage. In other words, there is a wild leap for the broad arms of the story-teller's chair, after which the one who got left seats himself moodily on the floor against the paternal knee. There is an old settee by the wall next to the tongs and the blower, where they ought to sit, for if story-telling is to be made a delight to him who indulges, it must be done looking into children's faces. That row of brightly lambent eyes, the self-cuddlings at ecstatic moments, the look of awe or tearful pity which admonishes the talemaker to abridge his climax, and the long sigh of contentment closing with a smile at the end—these are the tributes given by the most appreciative

audience that man ever addressed. But they will not leave their resting-places. Well do they know that there will come moments in the narrative, if it is one up to the standard, when they will wish to take a reassuring grip on father's arm as the plot thickens or the righteous fall momentarily into dastard clutches.

There are two kinds of stories which you can tell to children under ten—fairy tales and stories of adventure. Fairy stories first, because they are an actual translation of child life, which is fairy life, in its wonder, credulity, and lack of boundaries and limitations. Andrew Lang has been followed through all his many-colored compilations, red, green, blue, and the rest, and we have also wandered with Alice in Wonderland, with Gulliver among peoples great and small, and with Munchausen and Don Quixote on some of their remarkable journeys. For children quite rightly believe that no fairy stories worth hearing have been told since the old days, until somebody out in Chicago a few years ago wrote "The Wizard of Oz." And this exception, we may judge, is because of the humor and not for the fairies.

A child's humor strikes one as rather elementary. If one were to take a vote, they would unanimously agree that "The Tar Baby" in Uncle Remus is the funniest thing ever written. Maybe it is, yet can you say that you would ask for it every night for a fortnight, as they do? Their humor seems to be physical, the humor of situation. To get some poor deluded one into a scrape, like a fox or a father, and with flapping paws "lie low" like Brer Rabbit, and then watch

the dénouement with shrill, exasperating cries—this is the kind of humor that is universal to children, and the majority of adults never wholly outgrow it.

Mostly one tells stories of adventure. Here, too, the artist narrator builds upon other men's foundations. Perhaps you began with the oldest when the others were drinking the milk of human kindness in their long clothes by the firelight on Sunday evenings. You were an amateur at religious narrative, and didn't know how. But he soon showed you. You were to begin at the beginning, and sing your song with epic largeness. A tiny forefinger followed your longer one from page to page of the picture Bible, pausing at each heroic figure with mute query. Then it was that you knew first how grandly the Old Testament is a children's book. Suppressing a few genealogies, where the lively chronicler fell asleep, and, waking, borrowed a few pages from his grandmother's memory, and a few rude pictures that he scrawled in an idle moment on the margin, these tales are told as great stories ought to be told, centering in heroes, moving rapidly through events, letting the events do their own moralizing; told simply, honestly, fervently, and without wonder or homily.

For a time the Bible may be the child's chief companion. Together you sweep through the drama of Israel, and the tragedy of Jesus, the story-teller as impressed as his little auditor, as he sees the ages in panorama. Even now the young scholar, who followed his leader by slow and patient reading to attest his accuracy and review the story, can correct him on many

minor details. Joseph, Daniel, and David are the great triumvirate who made the pages live. Paul and Peter seemed parvenus beside gigantic Samson, wicked Jezebel and sturdy Joab. As for Jesus, one would not say, as some recent students of childhood have stated, that he was less than the others. He was by himself. The others were heroes. He was the Good Elder Brother.

But in this manner and at this rate our material is soon exhausted. You were surprised to find that a day came when the Bible was no longer the favorite book. Shocked as you were, you knew the irreverence was unintentional. You found that in the Sunday school the lads felt the same feeling of knowing all that was to be taught. While still convinced that the Bible ought to be told to children in large masses, you came now to feel that it must be supplemented in the church and home by other helpful narratives, until the time comes when its poetry and its soul appeal to the maturing life.

But we have left too long our little congregation by the fireplace. The dog, young Ishmaelite, has retired to his cushion to blink himself into slumber, awakening suddenly when the narrator's voice gets loud in the battle scenes, to fancy himself in close passage of arms with a foe having on his shield a cat rampant. Three pairs of eyes are uplifted in solemn expectation.

"Once upon a time"—All breathe together quickly. But what this "time"? The story-teller is surprised to find how much of the great literature of the world has already percolated through his mind into

theirs. He has related the story of Ulysses, of Æneas, of Œdipus, of Argo, of Thor, of King Arthur, of Bayard, of the Children's Crusade, of Ivanhoe, of Hiawatha, of Robinson Crusoe, of "Pilgrim's Progress," Consuelo, "The Cloister and the Hearth," and a hundred others. All this, too, without definite literary purpose. They were simply best remembered by the story-teller, which was one testimony of their worth, and they were thoroughly enjoyed by the children, which was another. If it were asked which story was liked best, one could without a moment's hesitation say, of those told, "Treasure Island," of those read aloud, "Robinson Crusoe."

You have also told all the history you know, which may be mighty little, and the natural history, which is none at all. You have related all of the popular novels of the day, and if they had a plot worth telling, they were well received. Whatever was liked in hearing was pretty sure to be read afterward.

The classics that appeal to children teach us how to tell them stories. Form and style to them are but little; sentiment and poetic description are annoying interruptions. First is personality. You must name and describe your hero. He is the child himself personalized. Then comes action. There must be a journey, a combat, a plot. Next is mystery, suspense, surprise. Finally the solution. With these simple elements anybody ought to tell a tale. They are the elements of the classics.

It is a good thing, after awhile, to settle down to a continued story. Beginning with Colonial times, I

have portrayed the adventures of a certain Colonel Lindsay, who fought in the Revolution, and then went over the Alleghanies to the Western Reserve and met a series of unparalleled adventures with the Indians in his home.

To-night, for example, I am describing an attack on Marietta, that took place while our mythical hero was away. The eyes brighten as the gathering of the tribes is described. The children gather closer to me as Colonel Lindsay's capture far from home is related. The brave defense of the beleaguered garrison, under the lead of the Colonel's young son, brings cheers of approbation which arouse the dog. Then there is the Colonel's skillful, silent escape, and his return in disguise to the neighborhood of his home. The children look into the fire as the great battle day comes with its wild charges, the rolling up of the farm wagons, loaded with burning hay against the stockade, the break at the gate, and the almost miraculous appearance of the brave Colonel with hurried reinforcements to turn the tide and win the victory.

This is all simple, rather crude, you say. But it is the only kind the children want. Stories about cats, birds, flowers, and girls may win a yawning attention, but it is life, strong, brave, and conquering, that is desired. I think the craving is in the main wholesome. The children are actually contemporaries of the pioneers and the savages. They need a certain amount of excitement to satisfy their emotions. They strengthen in character, in endurance, and valor, as they dwell with the brave and the true. Any amount of

moral nobility may be portrayed, but not preached to them.

Story telling soon develops a particular kind of self-activity, which might be called the story game. A good story would be acted out as a play the next Saturday. If the children saw a good drama, they insisted on adding some more acts to it at home.

They begin to write stories themselves.

You should have a big blank book, on the title page of which you may write, "The New Crusoe."

First, we imagine that we have been wrecked on an unknown island, and while we are drawing a rough sketch of the wreck, the children are deciding the best things to take ashore. Of course, in the haste of leaving, it is hard to think of everything, but as we cannot supply any needs later, except by our own ingenuity, we must be as self-possessed as possible. The leader's part all through is to listen and put down what is decided upon. He makes no suggestions himself, unless everybody else is cornered. Indeed the story almost tells itself.

Each night the map of the country may be extended as far as they have explored it. The children shall name all the points of interest. Several maps will be needed before we get through, to show particular districts more clearly.

We camp the first night close by the shore under a tent of old tarpaulin. We are busy for a week in bringing our goods ashore before the ship broke up. But our tent was entirely unsheltered, and far from fresh water. As soon as we had cleared the wreck of every-

thing, even the bolts and beams, we began to take short exploring trips. We followed up wandering Wiggle Brook until we came to a cool spring in the forest, on a considerable hill. This hill, since we found in the mud near the spring a human footstep, we named Footstep Hill. Here we pitched our camp, hither removed our possessions.

After awhile we pastured our flocks and herds in the Grassy Meadow to the east of us, but being much troubled by wild beasts, and still fearing wild men, we finally removed our whole establishment to a Tree House and stockade which we built on the higher hills farther from the water. We still overlooked the sea, however, and our American flag waved constantly aloft as a signal to any passing ship.

There is not time to tell you of the strange way a young Prince of the Island came and made his home with us, and first made us aware of the bloodthirsty tribe that lived over the lofty Donjon Mountains toward the south. Nor can I relate the life story of the venerable white hermit, believed by those savages a demon of witchcraft, who dwelt at the top alone, in his mountain cave. Are not all these written in the Chronicles of the New Crusoe by Archie, Davie, and Jack?

The story still goes on. Often we take up the book and find, in a child's laggard handwriting, a new adventure or a bold sketch of some fresh affray.

At any time of day or night, one needs only make some such remark as, "Do you remember what we did the morning we found the charmed necklace at the

foot of the tree in the stockade?" and they are off like a shot. Sometimes they seem to live two lives alongside at once.

All this, as may be imagined, makes an introduction not only to good books, but also to fullness of life. It will not be an infallible antidote to cheap books. There comes a highly colored age when highly colored books, like nickel novels, make their appeal, but they are a literary measles, soon gotten over. Most of them to-day are clean, some of them patriotic, and a few of them mildly informing. They are said to be an "incitement," but is incitement entirely an evil? If a boy has enough good and interesting things to do every day, the incitement of books will not mislead him, and may give him some energy.

We hope that the school will some time learn a way of teaching good English that will not cause it to be of lifelong repulsiveness to high-school graduates, but in the meantime the privilege is ours in the home to bring unobtrusively to the attention of our young people the best books, by gift, through the family library and especially by reading them aloud together and living in them until their real strength is appreciated and the children absorb a taste, which if not infallible shall at least be sane and pure.

Well, now the story is done, and the riotous crew, with many backward looks, have been driven up the stairs, making several sorties on the way, and coming back during the next hour in complete deshabille on various impossible errands. The silent shadows rise and fall from the lamp in the hallway outside their

doors, where the little dog sleeps on watch, and the starlight shines in among the beams through their opened windows.

After father and mother have together beheld the embers grow rosy and heard the old clock repeat its solemn monitions till it strikes the silver chime of ten, they go up, and see that the lads are safe for the night. The oldest has pinned a picture of Giant Grim out of "Pilgrim's Progress" on his door as a guardian, and sleeps uneasily, with his percussion-cap pistol in his grasp. In the next room his younger brother is still wearing his baseball cap on his head, while incongruously clasping his doll to his breast. The bed of the youngest is empty. He is found on the floor nearby, stretched out in calm repose, with stains on his cheeks that speak of ginger cookies, and an odor of sanctity that suggests salt codfish.

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VI

THE GANG

THERE is nothing an ordinary boy dislikes more than to be alone. One reason why it is good for boys to go to church when they do not understand the sermon is because it obliges them to be by themselves for an hour. But this longing to be with others has its meaning and its value also.

Many writers lately have been studying this gregariousness of children. They live together in tribes, with treaty relations with their elders, and act, like the Indians, in confederacies. On a certain day in late November, the telephone poles in our cities are decorated with weird totems of dangling turkey legs. Peashooters and marbles come with Ash Wednesday, and just as regularly. They disappear in their time as suddenly as the penances of Lent at Easter. The toy-store trade bows in subjection to unwritten statutes, and withholds its penny whistles and kites until the mandate has been whispered. Many of these customs are of general and unknown antiquity, seeming to show that not only in every land is there at our knees this tribal barbarism, but also, as some one else has said, that the town of Boyville is older than Nineveh or Tyre. Ancient Spartan state-boundaries were not more definite than those between modern gangs.

When you were in school you belonged to a gang. The boys or girls who belonged with you were probably no richer, no better, no brighter than the rest, but they were your set—exclusive, superior, leagued in unquestioning loyalty.

The heyday of the gang is between ten and seventeen years of age. It does not come earlier, because before that time the child is a savage individualist. The social instinct dawns gradually, and the play of young boys often seems to consist mostly of quarrelling and of getting ready. It evolves unto the broad generosity of the team play of football and the sacrifice hit of baseball. The further boundary of the gang period seems to be at about seventeen, because that is the time when child friendships are broken up by going to work and to college, adult societies are receiving the young people, and friendship now becomes more particular in the pairing instinct, of chum with chum, and of boy and girl.

The basis of the gang is play. The activities are therefore seasonal, and when they are unhampered they offer many interesting analogies to those of savage tribes, which they resemble in their organization. This play, as has been said, shows a developing sociality, and so the classification of the history of child play into three chapters is no doubt accurate: the savage and individual, the self-assertive, and the loyal. These activities are joint expressions of the primitive instincts, especially the constructing, the dramatic, and the predatory. The gang is informally governed by a chieftain, the strong-

est boy or a trusted adult who has been adopted into the tribe.

The group-spirit of girls is no less actual than that of boys, but they tend more to engage in indoor play, in the presence of their mothers, and in activities more refined and further removed from savagery than do boys. Their groupings are also more exclusive, though perhaps fully as temporary as those of boys.

The gang is sacred as an expression of the friendship-making capacity of mankind. This capacity is not born with us, and it too soon dies out. It marks the coming of the child out of the little, self-centered years of childhood, into the larger life of the neighborhood, the community, and of society. It is doubtful if the only child, brought up away from other children with a tutor, can ever become a true friend, a generous citizen, a real philanthropist, without some experience in childhood which shall expose him to the gang.

The significance of the gang, as it is watched by parents and philanthropists, is its moral significance. Its genesis is play, which helps explain its fascination. Its fundamental element is loyalty, which sometimes is nothing more than organized selfishness and which always involves protection of a comrade, whether he is right or wrong. Loyalty to the gang often means belligerence against other gangs, and hostility to adults. This loyalty carries with it a codification of conduct. The gang lays its laws not only upon the group, but upon the individual, and they are far reaching. These laws partly are evolved through the mob-spirit, that blind, conscienceless movement, which among men

has always meant revolution and often ruin. This mob-spirit not only may start the child in illegal courses, but it protects him when he follows them. The code of the gang is also largely shaped by its leader, who is usually the most forceful member, or who may be an adult outsider, of good or evil intentions.

Something is said in Chapter X about the opportunity to utilize the gang spirit in social work. The home must also take cognizance of it. Parents ought to get acquainted with its members, shelter its indoor meetings, and suggest and chaperon its activities. It is usually not difficult to do this, and those who do so perform a great personal and social service.

Children are extremists, and never more so than in their conjunct life. It is the unregulated gang that more than anything else is the nursery of our vagrants and vagabonds, our thieves and social enemies. It is through the gang, that boys get into evil surroundings, and that girls go wrong. There is little vice that is purely individual. On the other hand, goodness is a conjunct virtue. The church consciously or unconsciously builds its activities upon this fact, and religious decisions in youth are almost invariably comrade decisions. This fact has its important influences in character development. Through it the strong of will are made stronger as they come to realize their leadership, the weak of will are reinforced and carried farther up than they would go alone, and the group leagues itself as heartily for goodness as it might otherwise for evil.

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VII

THE RELIGIOUS LIFE OF A CHILD[1]

RELIGION is integral with a child. It is not an ornament pinned on, nor a virtue or a faculty superadded. There was not a time when it had to be inserted, nor is there ever a time when it ceases to be present. As Phillips Brooks used to love to say, "Children are white spotted black, and not black spotted white."

The writer has found it a simple way to study the psychology of religion in a child to make use of this chart (on the next page), which is partly his own, and partly composed by Professor George W. Fiske on the basis of Professor Edward P. St. John. It is accurate for boys rather than for girls.

The little child is chiefly a bundle of instincts. His religious ideas are at first strangely analogous to those of savage peoples. He personalizes his toys, he carries fetiches in his pocket, he believes in miracles, and his active imagination recounts them. His religious nature consists mostly in the sense of dependence, his religious life in doing what he is told is right. His religious outlook is simply that of his own personality, which he

[1] Much of the material of this chapter has been gathered from another work of the author ("The Boy Problem"), in which a similar study was undertaken.

Stage of Life.	Age Limits.	Characteristics.	Racial Prototype.	Religious Development.
Infancy	0– 3		The Prehistoric Period.	
Early Childhood...	3– 6	The Self Period.....	The Patriarchal Period.....	The Religion of Instinct.
Later Childhood...	7–11	The Clique Period..	The Savage Kinship Clan Period	
Boyhood	10–14	The Gang Period ...	The Tribal Period...	The Religion of Habit.
Early Adolescence.	13–15	The Chivalry Period.	The Feudal Period ..	The Religion of Sentiment.
Middle Adolescence	14–18	The Self-assertive Period.....	The Revolutionary Period.....	The Religion of Will.
Late Adolescence..	17–24	The Cooperative Period.....	The Republic.....	The Religion of Thought.

serves constantly. In this age of fairy tale, which corresponds to the myth-making period in human history, religion is interpreted to him by stories, and he begins to submit in docility to the moral code that he sees practiced around him.

So at about ten he enters the period of religion as habit. The Olympians are constantly telling him what to do and not to do, and he does as they say sometimes, and always as they do. It is the age of law, the Old Testament period. He says his prayers, he learns whatever the Sunday school or the home teaches, and he believes what he is told. He has begun now to discriminate between his parents and God, but his desire to be good is chiefly because it pleases those whom he loves.

One summer day a little boy came home from the district school, with war in his heart, and trouble in his eye. Nobody knows what was the matter, to this day. The sins as well as the virtues of childhood have mostly a physical basis. But there was a wild hour, during which he broke all the Commandments within reach. Then followed banishment, imprisonment, and an endeavor to ignore the crime and the criminal, interrupted by the discovery that he was dangling from the window twenty feet from the ground. The bars being strengthened, reflection and silence were left to work their cure. The night brought no better counsels. The spirit for treasons, stratagems, and spoils was all in that wild, little heart. The night passed on, and the day saw no change. There was really more distress without than within the prison. The parent,

not the sinner, suffered. At length, late in the afternoon, a stricken, small figure came slowly down the stairs. He bore an epistle, crumpled and tear-stained, and in an uncertain hand. It read:

I LOVE YOU, MAMMA.

After the voiceless reconciliation that followed, the boy explained it all. "The Devil has gone out of me." Perhaps these were unnecessarily theological terms in which to describe this little moral duel. It is all told beforehand in the fifteenth of Luke. He went away into the far country, and he came back, and his mother was glad, and they made merry. The penitence of a child is hearty but transitory. His little sins are as much a surprise to him as they are a grief to us. They are mostly the product of childish ailments, or the result of a web of circumstances in which the child finds himself quite innocently entangled. As Boss Tweed confessed in the Tombs prison, "I tried to be good, but I had hard luck." In the meantime we must habituate him to right conduct through good examples and to religious observances, rejoice in the dear, uncovenanted graces of his heart, furnish him vacant formularies which he will first grotesquely and then maturely populate, and give him thus the materials and the skill for building life. Good will and good conduct sum up his religious history during the period of habit.

There is a short period in early adolescence, which we have named the period of sentiment. It is parallel with the bodily revolution of that time. Then is the first time when conversion is apt to occur, and when it does, it is accompanied by strong feeling. It is the time when the child is especially influenced by a hero. It is also the time when he is more influenced in his religious decisions by the gang than a little later. His conversion does not noticeably perhaps affect his conduct because he is living in the period of emotionalism rather than of will power. It is the birthright of his soul, however, in this springtime age that he should feel strongly on the highest themes.

By middle adolescence we come to what Professor Fiske has called "The Self-Assertive Period" and which I have called, in the child's religious development, "The Period of Religion as Will." Now, as Dr. Coe suggests, he really begins to "personalize his religion." He is now something more than one integer of a religious gang. Conversion now, as Coe again suggests, is not so much the word for his religious development as "commitment." "It is a ratification rather than a reversal." The child is now struggling for an individuality of his own, religious as well as otherwise. He is on the quest for himself. It is "the fool period." It is an anti-domestic era. Never is a child more unwilling to take advice, and never does he need it more. It is most of all the era of the birth of the will. It is the crisis of life; as Lancaster says, "the focal point of all psychology." The change is not in a merely theological attitude. It comes to Jew and

Christian alike, and it exists in other realms than those regarded as religious. In matters of the choice of vocation, personal attachments, change of school or of residence, new resolve as to study or work, figures would show that most of the permanently influential choices of life come during these few years. The result of this establishment of the personal will should be a first hand relation to righteousness. The man now should obey himself. It should hereafter be "I must," not "You must," with him. He should have the power of self-propulsion.

And now, in later adolescence and after, he comes to the thoughtful period of religion. The doubt period is said to come to its climax at eighteen. It is the time of physical and mental reconstruction and settling down to maturity. The youth has discovered himself and his world, and now he begins to relate himself to his world. His religion is not merely individual, it is friendly, neighborly, and ought to be generous and social.

This summary relates the course of a normal child, brought up in wholesome surroundings and exposed to the moral and religious influences of a good community. His development has been watched and guided by sympathetic parents, and he has been helped gently and patiently in the home and the church to pass easily from one period to another, gaining what each has for the enrichment of his life, meeting none prematurely and getting sidetracked in none unnecessarily. It is needless to say that multitudes of children fail of receiving all of their religious birthright. The home,

during the habit-making years, when imitativeness is everything, may be a school of vice, and so the child may lose all opportunity to make a conscience. The religious feelings may be rudely stifled during the emotional days, and so the child delayed in his religious experience until, as an adult, he comes through the austerity of conviction and experience into a real religious life, forever lamenting that its youthful exuberance can never now be his. Or the child may be hurried in his immaturity through a revival whirlwind or into church membership, and later revolt from this forcing process or always retain somewhat of the falsetto about his religious life. He may, in an unreligious home or through absence from Sunday school, never get any knowledge of the spiritual treasures of the Scriptures, or arriving into the church, after a childhood when he had never entered its doors, learn that he is too late to feel the warmth and splendor of historic services and forms of worship. And he may have been exposed to a conception of the religious life which has persuaded him that it is a matter of self-preservation, and so remain a self-seeker always, incapable of philanthropy or service.

It is the personality of the mother that originates in the child his first and most permanent idea of God. Later he turns to his father. The home is the school of the personal habits, the nursery of religious feelings, the matrix of the will. The day of formal religion in the home seems to have passed with the day of formal discipline in the school. Many of us fathers feel ourselves temperamentally incapable of establishing "the family altar," though it is to be hoped that most

mothers still love to teach their children to pray. But informal means are still left to us. The Bible is still the great story book and picture book for little children. Sunday may be at least a day of sanity and rest. The new love of nature gives us a link between ourselves, the children and God. If there is less respect and obedience of parents than once, perhaps we who are parents now find it easier to unbend and be good comrades than our fathers did, and there is much religious help to a child, when he becomes old enough to realize that his father is not infallible, but that he, too, is engaged in making moral experiments and that his own struggles for good are actually shared by his parent. Then church is more childlike now, the services have some regard for the presence of children, the Sunday school is more human and skillful, and the social life of many of our churches is both safe and delightful. It is an age of dangerous wealth and luxury, but it is not without its great incentives. Public morality is more sensitive than even in "the good old days," the colleges and the press are full of social enthusiasm, and the great tasks of our time are a challenge to the strongest, the purest, and the best in our young people. It is a better world to live in, and a much bigger world to serve in than ever before.

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VIII

THE WANDER YEARS

AMONG the types of children which cause anxiety or are most difficult to understand and handle is the one which is known to us through a great parable as "the prodigal." Such a child is usually neither sluggish nor abnormal, but endowed with exceptional vigor and precocity. The prodigal years are especially between fourteen and eighteen, with their culmination at sixteen, which Swift regards as "a period of semi-criminality, normal for all boys who are healthy," and which Hall calls, "an age of temporary insanity." It is a time when the child becomes secretive, because he neither can nor will utter himself. His physical energy and outdoor pangs drive him into an anti-domestic frame of mind, and he seems to seek any companionship rather than that of his own home. He pursues pleasure so voraciously that he appears usually to be abnormally excited. His whole time is given to joy. His superlatives—vociferous playing, omnivorous reading, passionate dogmatism—make his parents seem like grubbers beside him. He is the only one in the house who has superfluous energy, and living with him is disconcerting, and requires many readjustments. To his father he seems chiefly devoted to the by-products, and his pleasures are likely to be

expensive in a number of ways. His parents feel that he is missing almost everything in life which they regard as important, though it cannot be denied that he is getting a good deal which they themselves missed.

His activities are, no doubt, the play spirit gone wild. He is keenly desirous to know the world and to fathom himself. Both his reading and his dreams place him within an aura of baseless romance, and with the passions of a man and the self-restraint of a child, the vigor of a man and the judgment of a boy, he is ripe for any course of conduct which suggests itself to him. The special influences which may affect and determine his conduct during these years are varied. He may be suffering from too much luxury and ease and too much spending money, which have resulted in an utter dependence upon others, and an absolute ignorance of the cost and value of money. He may have become spoiled by too much play and athletics for serious work, or been bored by the impracticalness of school. He is as yet unable to realize the necessity of vocational training, and is not old enough to focus upon the choice of a calling.

A boy or a girl in this trying situation is likely to drift into one of a number of different courses. He may play truant constantly, or through persistent contumacy drop out of step with the school program. He may run away from home, suffering hardships joyously, and engage in all kinds of occupations. It is to be hoped that this becomes an inoculation, and that it is sufficiently satisfying to learn what the wages of sin are from observation. He may, at home or elsewhere,

become dissipated, seeking to express his zest or to cure his sorrows or to stimulate his exhausted body by drugs or drink. In any case he is likely to enter into many changes, perhaps failing in one school after another, or in one position after another, and showing a discouraging lack of special aptitude for anything in particular.

This is the most difficult problem which the home or the school faces. The condition is, no doubt, natural with multitudes of full-blooded young people. It represents a stage of irresponsibility and absence of judgment, and it is peculiarly hard to handle because it generally involves loss of confidence in the adult friend on the part of the child, as it generally does lack of patience in the case of the adult toward the child.

There is this encouragement—that the stage is as transitory as it is natural. By the eighteenth year the child usually begins to recover, and sometimes the return to common sense and a serious view of life is startlingly sudden, though the boy or girl who has suffered from childhood from an immoral or otherwise unhelpful environment may become during this period a life-long victim of vice or weakness. Such is the potency of early habit that it is probably extremely seldom that the child of a good home suffers permanent injury from passing through this period of vagabondage. It has been interpreted by some as the inevitable, and not always miserable pathway, through which all youth must walk to the real heritage of the Father's House. During this period of alienation, which is not necessarily one of sin, all children may perhaps become

familiar with their world and their opportunity, and learn to know themselves, their neighbor and their Father.

It is well for every parent to forecast such an era as probable. The docile years between eight and twelve have given most of us little preparation for this season of storm and stress. If we knew that it was coming, and more of us would remember how it once came to ourselves, if we would study its significance and plan how to deal with it, we should be not only forewarned, but forearmed. The English of the well-to-do classes practically avoid the problem by sending their sons and daughters away to the great endowed schools, while they are still in the period of docility, and allowing schoolmasters to handle this situation in their stead. The majority of Americans are unable or unwilling to solve the problem in this way. We shall evidently mitigate the situation somewhat if we keep life as simple as possible for our children, give them as much as we can of country conditions, and expose them, especially in the summer-time, to a degree of hardship in the camp or on the farm, or possibly by travel volunteer to bring before them the great world which they seek to know. Most important of all is our own companionship. "We tend now," as Dr. Clyde W. Votaw says, "more to live with our children, instead of above them. We count them as within the domain of the Golden Rule, and do to them as we would have them do to us." We also begin to enjoy them.

The workingman, when he finds his son restless or unsuccessful in school, usually cuts the matter short

by putting him to work, and perhaps this is not the least sensible way to deal with the question with boys of every class. If the boy is a misfit in school, if he is simply marking time there, and if he is determined either to play or to wander, a dose of actuality may be just the cold-water bath which he needs. The temptation of most of us when we meet a difficulty for which we are not sure that we are adequate is to spend money in the endeavor to get our problem solved for us. There is a temptation with difficult boys and girls, who are restless in school, to send them to some other school which either advertises its ability to deal with exceptional children or else has a good reputation for doing so. Sometimes such a course is necessary, and the regular discipline or simple life of a military academy or a country preparatory school may work out the results which we seek. On the other hand they suggest to the child the possibility of solving his problem by avoiding it. Companionships or schools where not only our own difficult child is a pupil, but many others are also, are not always uplifting, and the transference of our own problem to the shoulders of another often turns out to be simply a postponement.

A child who is old enough to be fractious is old enough to begin to face some responsibilities. One of the most effective ways to cause a realization of this is by a financial adjustment. Some young children receive small allowances for their own pleasures. The author knows of a number of parents who, during this period, have deliberately and carefully figured out the amount necessary for all the expenditures of the child,

and have given this to the child weekly as an inclusive allowance. In order to make this effective, it is well to make the sum assigned no larger than absolutely necessary, but to supplement it with possibilities of paid service. The moral effect of this plan is far-reaching. The child who was before a beggar, with inordinate requests, now becomes a capitalist, determining his own needs and pleasures. This changes his whole attitude toward his parent. It calls up the situation as to his indulgences, and offers him the constant stimulus of an opportunity, either to earn and enjoy, or to earn and save more money. What he is after all seeking and is beginning to be entitled to is independence, and this financial arrangement is both just and is a symbol of his situation in life.

It is impossible to state the wisest course to pursue in the case of such an individual. The most thoughtful parent finds that his plans have to be somewhat extemporaneous, and that he modifies them daily, as he gathers new light upon the subject. Some young people by going to work for awhile learn the value of school or of money, or discover their proper vocation. Schools like Abbotsholme in England, and the Interlaken School in this country, offer a variety of manual effort, investigation of industrial conditions, simple living, and cooperation, which becomes a specific for just such cases. A combination of simplicity, patient companionship, and a just but stringent financial allowance, while retaining the child at home, will sometimes furnish a salutary course of education. Some seem to be satisfied with nothing else than actual wandering afar.

In such instances it seems to be necessary to let the boy have free course and insist upon his providing for himself, while at the same time unobtrusively surrounding him with as many friends and helpful influences as possible. It is not so dangerous for a bright-minded boy to go out into the world and earn his living as some parents suppose.

A religious conversion may or may not be an antidote to this wander period. If conversion occurs early in the period of emotionalism, it seems sometimes to have little effect upon conduct, and is not likely just at this time to furnish a visible restraint. Should a strong religious conviction intervene later, it would probably mark the cloudburst which would clear the air. The interest of a first love now may be a disturbing or a quieting influence. Sometimes it seriously complicates the individual problem, and again, especially if it comes toward the age of eighteen, it tends to strengthen stability and define the purposes of the preparative years that ensue.

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IX

THE MODERN HOME

THE modern city home offers many startling contrasts to the old farmhouse in the country. Since at least half our population is already living in city conditions, it is the city home that is becoming the typical one of the twentieth century. While the farmhouse suffered from isolation and lacked many conveniences and comforts, and often could afford its children only meager schooling and social advantages, it possessed some very great and precious essentials. It was set in the primitive environment of nature. It was itself a social microcosm, the parents being the priests, the healers and the teachers, the comrades and the partners of their children. The district school was a minor affair educationally, compared with the varied education furnished by the work and play of the farm. President G. Stanley Hall has enumerated sixty trades, the elements of which were familiar to farm children four score years ago. Here there was no caste, no class spirit. The children shared their parents' anxieties, work and pleasure, and gradually, before they were of age, became familiar with financial transactions, and became the actual owners of live stock and tools. They were ready upon maturity to marry, conduct households, and take up new farms of their own. Or they

were fitted, in resource and "faculty," to learn trades easily or manage businesses, and were mentally alert and physically strong to prepare rapidly for college and, as was usually necessary, to work their way through. So satisfactory and efficient was this simple training for life that we have been in the habit of expecting that the biographies of our national leaders shall open with a picture of a log cabin.

The village or city home is very different. It means that the child and his parents are transported from the environment of nature to the mechanical one of urban life. Nearness to nature, care of living things, contemplation, have ceased. As Dr. Charles De Garmo remarks, "Change of season may mean now nothing more than an exchange of discomforts, or at most of clothing; the crowded schoolroom has usurped the place of the open field, and the work once done with the hand, is now replaced by that done by the head." The home as a fixed location is ceasing to exist. City children are born in maternity hospitals. An ever-smaller proportion of homes is owned by the occupants, one-tenth in New York City, and comparatively few are the children who mature in the houses in which they had their infancy. Not only are there no household crafts and no tasks done by parents and children in comradeship, but what work is left is the dreary household drudgery. The home no longer satisfies its own physical needs. It depends upon the grocery and delicatessen stores, the bakery, and the restaurant, the public laundry, and the dry-goods store for its food, cleanliness, and clothing. This freedom

to the housewife means emancipation, not only in the home, but from the home. The house has lost the guest-room, and hospitality has become minimized. It is confined to the dinner, the afternoon tea, or the social call, and it means acquaintanceship but not friendships. Many of the fellowships of the home are outside its walls: shopping, the club, the theater, the park or amusement resort, the social center in the schoolhouse, the saloon. The home has distinctly relegated its teaching function to the school, and its function of religious nurture to the church. In these respects, as Dr. Shailer Mathews says, "our modern civilization has moved toward the ideals of Plato's 'Republic.'"

Some serious moral losses are involved in modern domestic conditions. There is the loss of loyalty. The transitory home has no neighbors. When sanitary or social conditions offend, the family does not endeavor to reform them, it moves. The church cannot gain the attention of those who do not abide long enough to start to pay pew rent. Another loss is sympathy. The apartment house has somewhat of the appearance and inaccessibility of a castle. Its consequence is a new feudalism. The inmates live in greater comfort and isolation than feudal lords. They are surrounded by uniformed retainers. Charity appeals can reach them only by mail, and suffering is shut out by lace curtains. Then there is the loss of personal responsibility. There are no chores for man or child. A man cannot be a good citizen who has no sidewalk to shovel. The wife has lost all the beautiful housewifely tasks, and her hands and heart become empty.

The children have too much, and do too little. But the most serious loss is that of companionship in the home itself. There is a downtown husband and an uptown wife. One recalls George Eliot's brilliant remark that "There is no greater strain of friendship than a different taste in jokes." The family fails to share not only jokes, but any serious interests. The mother's life tends to be crowded with an overinterestedness in things that put the children in a secondary place, and the father returns at night to his family physically and mentally too tired to enjoy them. At the worst, the child is brought up by maidservants and butlers, and at the best he has no room to play. It is probably the friction of city life which largely accounts for the increase in divorces, which already cause one out of every twelve family histories to end in tragedy.

Mentally, city life up Fifth Avenue or down on Avenue A has its unfortunate effect upon children. The country is panorama, the city is bioscope. One gives "the sleep that is among the lonely hills," the other the rush and weariness of great crowds, and many jumbled experiences. The teacher who has taught both in the country and the city knows the difference. The one great struggle of city schools is to reproduce artificially some of the country conditions.

These untoward circumstances in the bringing up of children many husbands and wives are more or less consciously facing to-day. The avoidance of parenthood is at least partly due to its difficulty in cities. The country life movement is a wholesome reaction that ought to rise to the dimensions of a crusade. Mr.

Graham Romeyn Taylor tells of a Rochester manufacturer who, while walking about his workshop, noticed a new face. Upon inquiring, he found that the workman had recently come up from the far South.

"How did you happen to come all this distance?" asked the manufacturer.

"Well," said the workman, "I thought of my three children. I wanted to give them all the advantages I could possibly afford. The schools in my small Southern community were not as good as I wished. In some way, I heard that the Rochester schools do so much for the children and young people. It meant a good deal of a sacrifice, for I left a foreman's job in Georgia to work at the bench here. But when I think of what it means for the future of my children, the sacrifice is forgotten, and I am glad I came."

Why should such an incident be exceptional? Men have always been willing to travel far with their families in search of fortune. What better fortune is there than a home in a town where it is safe to bring up children? The city of Detroit, with its motto, "In Detroit Life is Worth Living," has recognized the practical value of this appeal to workingmen in behalf of the better things of life for themselves and their children.

City life is not all loss. Philanthropy and civic spirit have made some conquests. The cities have lowered their death-rate tremendously. They have usually better water, better sewage systems, better food than the country and the towns. They afford the great opportunities for human cooperation. "That," says

Dr. Luther H. Gulick, "is why the Bible says that heaven is a city."

The situation is not hopeless. The home has survived many vicissitudes, and its sanctity is not dependent upon incidentals. A home can be made in a hired house by a true mother. It can center about a gas-log as well as about a fireplace. Food may be prepared outside, and drudgery done by servants, only to release the mother for her higher functions. Downtown can be left downtown by a father, and a strap-hanger can still keep a gentle heart and life. There are many things that can be done by parents who live in a city. They can imitate the country life in many ways. They can perhaps have outdoor sleeping porches. They can enrich the home. Perhaps it can manage to have a playroom or a shop. Much may be made of Saturday afternoons and Sundays. It is conceivable that the school recreation center may form a social refuge for a whole family, and still assist and not pauperize the home. It is already doing so, for its significance educationally is that it seeks to restore as many of the wholesome primitive conditions as possible. There are the arts and crafts, the training in home-making, and dress-making, the scientifically planned calisthenics, the games, the neighborliness, the civic interest, the cooperation, and a refinement, a breadth, and a culture which the farm life never had.

There are other ways. The author has felt that there is much opportunity in the summer family camp. He once knew a hamlet of seven abandoned farmhouses, any one of which could have been had almost for the

asking. Another family bought an abandoned schoolhouse, and made it into a cottage. Down at Crescent Beach near Boston, the shore used to be lined with shacks made out of packing boxes. Along the inlets near the sea, one passes many tiny shelters of the same sort. A house boat or a house wagon may be economically contrived, and the Municipal Camp for boys, which was conducted for two seasons upon a Boston harbor island, foreshadows what might be if there were organized family tent-cities on city land. It is the inclination that is lacking and that we are losing in the city for country and outdoor living, and not the opportunity that is wanting. The fresh-air work for children has relieved their tired mothers, and the summer rests have given the mothers ease, and charity has been freely offered and readily accepted for such work. Organized endeavor and assistance for family outings should be equally successful.

This is not a treatise on home-making. The above are simply a few suggestions as to the changes of conditions to which we must adapt ourselves. Such a treatise would demand a study of the varied problems of homes all along the wide scale of American living and would involve a wisdom which the ordinary father and student could not possess. One more suggestion, however, may be made which is fundamental, and which applies to every type of home. It is in regard to parenthood as a profession. If it be a profession, it ought to have its tools and its equipment. The tool of the parent is the house. How few houses, whether owned or hired, are built with any reference to children. The author

happens to live in a large community inhabited almost entirely by young parents, who have planned their own houses, and yet he recalls but one or two in which there is any room, except sleeping-rooms, which were apparently intended for children to live in. Herein architects as well as parents are at fault. The play-room, the enclosed sun-room, the shop are more necessary to a house than the "living-room," which is generally a room adapted for adults, or the foolish "reception-room," or the seldom used "den." Even more important is it that every child should have a room of his own, for a haunt, a secret nook, a shrine, a place to regain and keep his individuality and poise and, at times, to exercise his little hospitalities.

Parenthood as a profession must have equipment. The mental equipment for home-making is referred to in the chapter on Eugenics, but what is especially in mind is the coordination with the home of every helpful influence possible to strengthen the parents. Other professions have their specialists and advisers. The parent has his. There is the family physician. We are beginning to react a little in this country against the special medical or surgical man, as we appreciate the integrity of the body. The parent needs the family physician as counselor, who knows the constitutions of himself and his children, who has learned to read their development and maladies like a book, and who may be conferred with as to the relation of their morals to their health and the application of hygiene, nursing, and perhaps minor surgery to their moral needs. Then there is the teacher. Education is integral, and

the home and the school cannot afford to educate the same child in independence and ignorance of each other. Some things, named by Professor Walter S. Athearn, only the home life can determine: habits of industry; conception of God, duty, honor, honesty, etc.; emotional reactions, likes and dislikes; vocabulary, habits of speech, love of books and literary tastes; motor reactions, posture, carriage, etc.; habits of cleanliness, neatness, etc.; habits of obedience, accuracy, promptness; habits of study, depending upon the conversation and occupation of the home; standards of conduct and morals. Compared with these, how minor is the training in language use, ability to figure, or vocation, offered by the school. And yet the school-teacher knows the child better than the parent does, the teacher has the skill and knowledge of the tools of learning which the parent does not possess, and the parent ought to be humble enough, and ready to ask all the help which the teacher will give. We already have the parent-teacher associations, visiting days, and mothers' clubs. We may soon have formally, what we already have informally, parental counselors in the schoolhouse as well as vocational counselors for our children. Then there is the church. The church cannot teach the child religion, though the home expects it. The church can teach ethics, and it can give some religious exercise, but it cannot give ideas of God, duty, honor, and honesty to the child, and neither church nor home can afford to do their complementary work with the same child apart from each other. More and more the churches are asking for pastors and pastors' assistants who are specialists

in religious education, more and more pastoral calling is becoming a conference on the religious nurture of the children, and more and more church and home are trying to work together. Is it not a question whether a church has a right to seek the conversion of a child apart from his home or away from his parents? Is there any vitality in child religion which has church origin but not home origin? Can a child have a wholesome religious life which is not exercised chiefly in his home circle?

The matter of punishments is one which a modern parent finds a difficulty. Our own forebears in an austere age seemed to know how to bring upon us a sudden and righteous retribution for our misdeeds that was as certain and as just as the visitations of Providence. But here is where we find it most hard to be God to a child. It is easy, as Ernest H. Abbott has said, to say to a child, "I spank you, because I love you," but it is not easy to spank him because you respect him. The only time when it is any pleasure to castigate a child is just when we ought not to do it, when we are angry, but is it feasible a number of hours later, when he comes running up with a smile, to wallop him with calm, passionless conscientiousness? How shall we differentiate "moral suasion" from "jawing?" Or if self-government be our hobby, what shall we do when the child refuses to obey himself? Surely, a father will not try to whip a son who is big enough to fight him! But how is he going to maintain his authority? These are some of the puzzling questions that arise.

Answers have to be general ones. There is an early

period when, for safety, discipline, and wisdom, children should obey their parents. There is a time when a youth should learn to obey himself. And there is a time between. In the first period, parents need to be as chary of commands as possible, never giving any when the child is sick or tired, and putting unpleasant ones as much in the form of encouragement, challenge, and cooperation as possible. Punishments, when necessary, can be of deprivation and reasonable (but not dark or frightful) solitude as well as of bodily pain. Spanking is a specific, not a cure-all, and is very satisfying to some children. In the period of youth, the boy or girl needs to be forced to make most of his own decisions. Their cost and responsibility may be suggested, and they should be met by the youth himself. The wise parent will not give any commands that he and his child know he cannot enforce, and by this time his calm and affectionate warnings or wishes will be more effective. It is the period between childhood and maturity, where the problem of guidance and correction becomes most acute. There can be no definite rules. The parent wishes to try to remember that the child is beginning to take command of his own life, and he wants him to do so, as fast as he can, without making shipwreck. But he naturally wants his self-education to be as inexpensive to himself and others as possible. Here is where, more than anywhere else, he prays for personal strength of character, which shall persuade even a hot-headed boy that his father is always just, frequently generous, and sometimes right.

The chief peril of a child, as Professor Francis G.

Peabody has pointed out, "is not his bad companions, or his bad books, or his bad habits; it is homelessness." This homelessness may consist in living in that substratum of poverty in which no true home life is possible, but it is quite as likely to consist, in families well-to-do, in a kind of "placing-out system," as Professor Peabody calls it, "the homelessness of the isolation of a boy's soul; the lack of any one to listen to him; the loss of roots to hold him to his place and make him grow."

A good home has but few essentials. These are not riches, or culture, or leisure. The shelter must have some room and planning for the children. The virtues of the parents must be simplicity, consistency, and piety. They must take their calling seriously, preparing for it in advance, if so permitted, but if not, coordinating their wisdom and work with that of the physician, the teacher, and the minister. Then, together, they must practice their sacred vocation, learning sometimes their duty a day or an hour in advance, and sustained ever by their happiness in the companionship of their little ones, the wonder of their developing natures, and the consciousness that they are serving the republic as high privates, and the future as its noblest benefactors.

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X

THE ART OF BEING A GODPARENT

IN that idyll of early Christian symbolism known as infant baptism, a minor character comes into momentary importance, speaks his part, and then retires into the shadow. He is called the godfather or sponsor. It was his place to assume for this infant prince of a spiritual kingdom his royal vows and crown rights. He stood also a substitute for the parents in case of incapacity or death—for the prospect of martyrdom made doubly solemn if, indeed, it did not suggest the ceremonial—should render uncertain a religious education. The spiritual responsibility thus entered upon was for many centuries deemed more sacred, though not made so by law, than legal guardianship. The relation of sponsor in England was given the term "godship" or "gossip," which meant then God-kinship, though now it means something very different, and marriage was prohibited between godparents and the family of the baptized. Recently the institution has to many lost its early meaning. You have acted the part yourself, perhaps, and felt yourself well quit of the task when you had awkwardly supported a pair of self-conscious parents and their burden of squirming lace at the font, and left with them a fitting token for the child. The idea itself was so significant, however,

that it deserves to be rescued. We have come to an era which is beginning to recognize not only that the hope for humanity's future is in the cradle, but that individual values are such that all work for humanity must begin there. We see that a child is not a private person or possession. Around the parents of every young child in the temple of humanity stand representatives, not only of the church, but of law, philanthropy, and the state, inquiring who will stand sponsor for this babe, that it shall receive an adequate training for life, and shall be a help and not an injury to the race.

We may make, then, a new definition of a godparent. A godparent is any person who endeavors to assist or supplement parents in the nurture of their children. The definition assumes that the home is the primary institution, and that no rightful work can be done regardless of, or in antagonism to it; but it also insists that many parents need assistance, and that all parents need supplementary agencies if their children are to become what they may be.

Godparents are divided into several classes. There are those, first, who assume the care of children because of the failure of the home. Among these are officers of orphan asylums and industrial, reformatory, and farm schools, and, very largely in this division, the heads of private schools. In the second class come those whose work is not to take the place of, but to supplement the home, such as school teachers, boys' club leaders, settlement workers, play-masters, church workers, and individuals who help boys, not only institutionally, but personally. Behind these, and yet

not to be obscured by them, are the disciples of child study, who in the laboratory rather than in the workshop are studying the nature and needs of boy and girl life.

Among the modern close subdivisions of human labor, we are none too early in recognizing that of the godparent. It is already a profession demanding special preparation, offering definite openings and some measure, as yet meager, of financial reward. It is also a calling, engaging more and more the time, money, and ardent interest of many volunteers, whose daily round of business in other employments is becoming an avocation as the peculiar interest and unique importance of this are made manifest. God gives the mother-heart and the father-heart to those to whom He does not give children. This may, as we accept the fate, make tragedy or idyll.

The social importance of the work in which we are engaged consists in the fact that it is done in the years when the social instinct is in a formative and plastic state. The child of the ages with which we deal feels so strongly the pressure to seek the wider circles of life that these may be called the anti-domestic years. Not even the wisest and most perfect home can satisfy the nature that now stirs with unbounded interests and curiosities. It is well that this is so, for otherwise the child would never become a world-citizen or know a wholesome social consciousness. The social feeling manifests itself in several distinct ways: in the growing spirit of team-work and fairness in out-door games; in the gang spirit in groups of boys and girls; in new

and passionate friendships with chums or adult heroes; and later, in an increasing interest in the other sex. Each of these manifestations has its happy prophecies and its dangerous auguries. The baseball or football teams and contests are a microcosm of the social order, and are a finer expression of play than the squabblings and unorganized games of little boys, yet unregulated they may take on all the unfavorable features of professional sport. The most important thing that ever happens to any child is its first friendships, but its influence depends entirely on the character of that friend. The king of Boyville may be an immature Shaftesbury or an embryo Jesse James. The education furnished by the "gang" is extremely effective, but the social and moral perils of the unregulated gang, which is, after all, only a modified savage clan, are understood by all. The love of woman may be an ennobling influence, but sexual precocity is a moral menace.

Here is where we find our social opportunity. The child reaching up to older companionship may find his ideal and friend in the adult who has given himself to his redemption. The clubs and athletic groups which we form become to many a lad his first entrance into social fellowship, and that a wholesome one. Our groups of young people are molded into artificial gangs, self-directing, but guided by us. Our work with young children by themselves postpones the interest in the other sex, and gives the opportunity to prepare to make such intercourse, when it comes, sensible and uplifting. More than all, through all these companionships, we are helping the child to decide whether his relation to

his race shall be to lift or to lean, to bless or to curse. Dr. Gladden has remarked that the most important thing a young man has to decide is whether he will pay one hundred cents on a dollar; that is, whether he will acknowledge and honor his obligation to society. It is now, as Mr. Joseph Lee suggests, that the lad may develop from Sir Launcelot, the knight of single combat, into Arthur, the loyal king, and the question is to be decided whether he will remain for life what a boy is, a bandit, or become a true man; that is, a citizen and a social servant.

There is something the matter socially with an institution where a child is allowed to think that the payment of either five cents a month or ten dollars a year entitles him to run the institution, or to regard it as solely an instrument of his own pleasure. The pedagogy of social service is yet in its infancy, but there is no more satisfactory social test of a work with young people than that it has led some of them to a generous life mission. Here, perhaps, we lay our hands more potently than we know upon the social future of the republic, when without touching laws or institutions, we teach the children of the state that private citizenship, as much as public office, is a public trust.

The godfather is thus a moral force. Whatever else we are doing, our chief end is suggested in the resolution placed in the Creator's mouth after the story of the making and fitting up of the earth in the first of Genesis, "Let us make man."

Two foes the genuine worker with children has to meet. One is the corrupter of morals, who finds in the

easily seduced friendliness of lads his open opportunity. The other is the amateur in philanthropy, who, with his hypnotic good-fellowship and the lively use of some popular method, takes a one-season interest in a group, and then carelessly throws away the priceless opportunities of their awakened affection and confidence. He is a winsome, but mischievous Pied Piper, who fiddles young lives into his train, and then leads them no whither.

The secret of the origin of moral principle is hard finding out. A child often seems to accumulate it, just as he does mud on his shoes, by its sticking on as he goes. But there are at least two recognizable ways in which influence may be exerted. The anthropologist explains most of the moral aberrations of childhood as the emergence or persistence of savage instincts. If these can be prevented from functioning, they wither and disappear. They are so prevented by filling the life full of the opposite tendencies. It is the filled, and not the empty life that is morally safe. The young person who has learned what making things costs is not so likely to destroy other people's property. The child who can be made enthusiastic in doing something is never going to have time nor desire to be obstreperous. The girl who has been stirred to live for some large purpose is not so subject to the temptations of impurity or pleasure. The other influence is the personal one. Many people are willing to give everything to children—their own or other people's—except the priceless gift, themselves. They offer their personality to others much as that curious South American liz-

ard, who, when pursued, shakes his tail off, and leaves it in the path as a bait, while it flees itself to shelter. It is not easy to do. Plato said, "Many are the wand-bearers, but few are the true bacchanals." And if there is anything that a child of sixteen, who is just beginning to find himself, who is struggling alternately with his own boundless conceit and his exhaustless ignorance, and who is sure he is in love, needs, it is a friend.

The keynote to this work is reality. A child has a horror of moralizing, "personal work," and good advice. He does not like to be wept over by a woman, or caressed or prayed over by a man. His ideals, because of his splendid physical vigor and rapid growth, are largely physical ideals. "Nipper Brown is the best scholar in my class," confesses the author of "The Real Diary of a Real Boy," but adds, with simple pride, "I can lick him with one hand." Life to a boy is, as it is not to us, real all the time.

Unto such a person it is no use to come with finger on lip or frown on face, or even with a rosy apple hitched to a prayer-meeting—if you would find him at home. We must have religion to bring these children that is as real as themselves, and that will live among their childish instincts.

Reality is the only thing worth working with or for, in trying to help children. A child may be able, as a recent writer expressed it, "to disgorge Bible verses like buckshot out of a bag," or willing to turn his soul inside out in a prayer-meeting like a turkey's gizzard, but if he is not honest and clean in his living, he has simply become a white-washed sepulcher. Methods,

too, must have real ends in view, and appeal to real instincts. The supreme excellence of volunteer social work with boys is that, as nowhere else, not even in the home and in the school, one may make a constant and unadulterated appeal to enthusiasm. As this is something every normal boy is ready to furnish in quantities, you have only to engage it wholesomely to get hold of the whole boy. To win such results requires real men. Sponge-cake kind of men, middle-aged people who think because they are pronounced they are omniscient, people who confound biliousness and religion, professional students of childhood who lack a sense of humor, will never do as teachers for boys. Our Sunday schools need more bugles and less fog horns. And sometimes a motherly creature who knows the gospel of caraway cookies, and whose attic is as open to boys as her heart, becomes a beautiful Phœbe who succoreth many. A man who, in working with boys, ever makes failures, without asking how he himself was to blame, is almost certainly pulling at the wrong door-bell. Self-control and a good temper are not only traits worth having, but they are indispensable to the minister to boys.

One hesitates to name the methods of reality, because so many people will pounce upon a method instead of its spirit, and study a plan, instead of studying boys. The new way of helping boys does not consist, as some suppose, in lionizing bad boys, in patented appliances or in converting a church into a play-room, but in appealing to a boy's real instincts, and in trying to get him to enjoy his virtues more than he does his

vices. The author's experience is that it doesn't make much difference which method is used. The essential thing is to have hold of one boy by as many handles as possible. Almost no method pans out well as a method as the leader anticipates, and no method is good for more than two years in succession, yet every method is a success that can be used for a time as an adequate expression of friendliness.

A boy who was once asked what he considered the essential qualities of a church boys' club responded sententiously, "Fun and Feed." Perhaps there may be other elements, but there is no doubt that the play spirit, exercised on the physical level, is the natural point of departure. The playing, of course, may be directed by adults unto its higher educational possibilities. Here naturalness must be the guide. There has been a tendency lately, particularly in the settlements, to give elaborate dramatic representations, in close imitation of what is being done in our colleges. Many have "pointed with pride" to the literary taste and dramatic ability thus shown among the children of the poor. This is all a mistake. The effects and the motives are both theatric. The play of children, it is true, is dramatic. Their first organized step beyond mere games should be the doing of simple charades and the endeavor to act out the characters which they know. As soon as memorizing, elaborate drill and footlights enter, we nourish the theatrical, the children become self-conscious and get "stage-struck." All these are prevented when we make the dramatic work the natural evolution of their play.

In all these clubs there must be spontaneity on the part of the child, motive on the part of the leader. Most godparents never get anywhere, because they have not started to go anywhere. Even the play may have its meaning and purpose, and nothing can be more disheartening socially than to enter an organization, even for street boys, that has been running for ten years and find in it nothing but play-rooms. Play must remain and must always have its place, but the club is, in its ideal and work, at best a school.

The finest thing a club can develop is the spirit of doing for others. Nothing is worse for boys than to be coddled. The club in which membership is thought anything less than a privilege is not worth sustaining. A good club is one in which the older boys look after the moral and social welfare of the younger, in which they remain after club hours, not as objects of discipline, but to confer with their comrades, the godparents, as to what they can best do to help others.

One thing that impresses the writer more and more is that a week with boys or girls in camp in summer is worth more than a whole winter indoors. There is something about the return to nature, the sharing of hardships, the instant exposure to scorn of the molly-coddle, the loafer, or the "squealer," the sweet influences of the Pleiades, and the glamor of the camp-fire, such incidents as the visit of a baby, and the Sunday service on the shore, which creates in a brief time fellowships whose only analogies are those of college days.

It is a beautiful sight to watch young people coming

along like this, living amid a thousand distractions uncommonly simple and wholesome lives, with clean speech and clean habits, and a quiet good-will toward manhood. They have their limitations. Their characters are subjective so far, and to a degree selfish rather than outreaching. They fall down under responsibility. But this thing is true—the *esprit de corps* of this group stands for a higher ethics than that of most of its individual members, which is exactly the opposite from the case with most unsupervised gangs.

But let us not say nor think the word "club" every time we talk about helping boys and girls. A club is a convenient way to deal with a group, and it utilizes the group-spirit, but there is important and effective good to be done by those who have not the knack of clubs. There is the man who is willing to be "Big Brother" to the gamin on probation; the woman who will be a personal friend to the young girl whose peril the Y. W. C. A. has discovered. Here is the mother who adopts into her brood, for play hours, the child who is neglected at home; and there is the man who can win the confidence of working boys until they seek him whenever they need counsel.

What a misfortune it is becoming to be a good boy! Miss Winifred Black was talking about this the other day. "Ten or fifteen years ago," she was saying, "when a boy broke a window, we called him a bad boy, and let the police deal with him. Now when a boy does these things, we call him a 'delinquent,' and we pet him and buy him new clothes and theater tickets, and keep him out of jail as long as the outraged

community will allow us to do so. Does it pay to devote so much attention, trying to make bad boys good boys, that we have no time to devote to keeping the good boys decent?" There is a good deal in this. A well-to-do gentleman almost wept as he left Mr. Peixotto's club for street boys one evening because, as he said, money couldn't buy for his son what the slum boys were getting in the Columbia Park Boys' Club.

There is the greatest possible need for godparents. Supplementing and steadying all philanthropies, manning institutions, and enlisting in the force of volunteer workers, unobtrusively serving as privates in the army of the common good, people who are willing patiently and personally to befriend boys and girls are, next to good parents, the most urgently needed factor in their betterment.

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BOOK TWO

A BETTER START

XI

EUGENICS

THE Science of the Well Born is the newest of the sciences. Nourished in the visions of students and philanthropists, it has so far received hardly more than its christening. Yet what program could be both more worthy and more ambitious than that which would give to every child, yet unborn, the rightful heritages of health, intellectual opportunity and possible efficiency and happiness?

Eugenics has to do with the instruction of future fathers and mothers in the laws of parenthood, in the purity of sex relations, and the consequent abolition of the transmissible diseases produced by sexual vice, in the prohibition of marriage and marriage relations between the unfit, and in the encouragement of those who are most fit for parenthood to seek its opportunities and duties. In short, it desires that better people shall become better parents of better children. It would renew the world by the propagation of its strongest and best stocks.

Eugenics boldly states that these are matters that can no longer be held to be of purely private concern.

A Better Start

Says Dr. John F. Bobbitt: "Families of the better class are smaller than formerly. College graduates of to-day average considerably less than two children per man, whereas, in the laboring population, the average is twice as great. The more highly endowed classes furnish a far smaller proportion of the parentage than is furnished by the stupid, unambitious, poorly endowed strata at the bottom. Ability is dying out at the top, simply because it is not being born. . . . On the other hand, many influences are at work to protect the weaker and poorer social stocks, and to enable them to have larger families than in the past ages. Our medicine, hygiene and public sanitation keep alive multitudes of weaklings that formerly were weeded out by hard conditions. Thus, to-day we save weak lungs, weak muscles, weak eyes and ears, weak minds and weak wills, weakness in general, and weakness in every particular, further corrupting the next generation. . . . This cutting off at the top of the best and the adding in at the bottom of the worst and poorest is at present exhausting the high qualities of our race with a rapidity never before equaled in the history of the world."

Davenport calls attention to the fact that if only one-half of one per cent. of the one hundred million dollars we spend annually in America in hospitals, insane asylums, almshouses and institutions for the feebleminded "were spent on the study of the bad germ plasm that makes necessary the expenditure, we might learn just how it is reproduced and the best way to diminish its further spread."

Eugenics

Regarding Eugenics as a public concern, Professor Irving Fisher says: "It should be recognized that a mother is a public functionary. She is the instrument for the pre-natal nurture of the next generation." Eugenics has, therefore, given its first care to the training of future mothers. Herbert Spencer fifty years ago said that if future antiquaries should examine our school papers they would decide that ours was not a curriculum for anybody but celibates. Eugenics commends direct instruction in mother-work, such as has been given in l'Ecole des Mères in Bordeaux since 1897, and in the Association of Housekeeping Centers of New York City more recently, and such as has been proposed in "Infant Science Academies" in various cities in this country. It advocates the direct approach to the matter with all girls by the education of each in the care of her own body, mind and soul, to become fit in all three ways for her share in the production of healthy, intelligent and good children. We have so far only begun the effort in this direction, and have even scarcely learned the wisest methods by which to bring about the desired result. In the courses in biology and domestic science in the high schools there are some beginnings in this direction. The study of evolution in biology forms a natural and proper introduction to the physical facts of parenthood, while domestic science, broadened to include boys as well as girls, involves the science of the home and the care of little children. Work of this sort is admirably done, especially in some of our state agricultural colleges and a few colleges and finishing

schools for girls. The great majority of the young people who most need this information, however, leave school in the fifth and sixth grades, and there seems to be no possibility of any instruction which shall reach the entire youthful population, unless it is brought into these elementary years when perhaps the children are scarcely ready to appreciate or assimilate it. There is some hopefulness, however, in teaching experiments in the grades as well as in work of this sort which is being done in some night schools and in special classes organized by women's clubs.

It will be worth while to learn what is being done in one institution which has organized a distinct "home makers' school." I quote from the President of Stout Institute, Menominee, Wis.: "Its special purpose is to instruct and to train young women in those things which a woman needs to know and do in the discharge of her responsibilities as a homemaker. The course of study has been worked out on the principle suggested in this paper applied to each prominent line of activity which concerns the woman in the home. A single illustration will suffice to show the application of this method. The woman is responsible in the main for the selection, purchase, and care of food stuff. She is also responsible for the preparation of the food from these materials, and for serving it. A careful consideration was made of the requisite knowledge of necessary food elements for the proper nutrition of persons of different ages, from infancy to old age, and under different conditions of living and employment. This was followed by the determination of the differ-

ent food materials available which contained these requisite food elements, and of the most economic mode of combining these materials into food preparations so as to give the necessary food elements in proper proportion for any given meal. This was continued by a determination of the knowledge requisite for a wise selection of food materials in the market with due reference to quality and cost. Then came a consideration of what must be known and done in order to properly prepare the food in a palatable form from the selected food materials, and what also was necessary for the proper serving of the food. As will be seen, this inquiry covered the entire range and resulted in the formulation of what must be known and done for the proper feeding of the members of the family with due reference to age, occupation, and condition of health. The material thus formulated constituted the course of study in this particular subject. In a similar manner the other subjects were dealt with.

"A consideration of the subject, the proper housing of the family, involved the determination of proper arrangement and size of rooms, furnishings and decorations, the heating, lighting, ventilating, and drainage, and of what is proper in the care of rooms, furnishings, and equipment in use.

"An organization of the subject, the clothing of the family, for purposes of instruction involved a consideration of the knowledge requisite for the proper selection of clothing materials with reference to adaptation to needs, to wearing quality, cost, as related to

income, and artistic effects, and of the knowledge and skill necessary for the making and keeping in repair the various garments to be provided in the home. The proper care of clothing not in use was also considered.

"In the same way, there was worked out a course of study dealing with the care and nursing of children and other members of the family in case of illness; and of the immediate treatment necessary in case of accidents.

"A course in child study from the standpoint of the mother and her responsibility to the child is being worked out in the same way, dealing not only with the physical, but with the spiritual well being of the child, and what is essential for each. Accompanying this is a course in children's literature based on children's aptitudes and interests.

"Another special course is in process of organization involving a consideration of the economic, social, civic, and ethical relations of the woman to the family, to society, and to the state.

"As will be seen, these various courses involve a study of the necessary scientific principles underlying the proper activities of the woman in the home and their application; a study of conditions, materials and processes as well as a study of the mind and its operations; and through the entire work, daily practice and training in applying this special knowledge, for securing facility in doing the things that need to be done in the home. These are the special lines of work for this school. In addition to them there are

some lines of study and training for general culture. It will be seen that the scope and purpose of this school is not realized through the teaching of a little cooking and sewing, such as is now being taught in some public schools, but that it goes much farther, covering a much wider field. It is believed that this school serves a purpose which the public schools, and even the colleges and universities, do not now serve, and that it will in time demonstrate the value of this kind of training, and the extent to which it may be given through well-organized school activities."

Eugenics also advocates the scarcely less definite help of cooking classes, kitchen gardens and classes in nursing. It advocates the multiplication of home-making courses in women's colleges, and such a change of emphasis as shall place home life before women students as being as noble and possible a profession as is self-support and independence. It would have as a goal that no girl should lose her virtue through ignorance and weakness, that none should enter the marriage state without definite preparation, and that ideals of purity, parenthood, and public service through the bringing to birth and maturity of sound, well-nurtured children, should be generally exalted.

A similar program is sought for with boys. They too are to be informed of the nature, purpose, and control of the sex functions before they mature, and of the peril of their abuse. They are especially to be instructed as to the terrible and lifelong effects of the two diseases which follow illicit relations, upon themselves and their future wives and children, and to be

given some conception of the ravages these diseases are making in society. But we are coming to see that while knowledge and fear are deterrents, "sex hygiene," as Dr. G. Stanley Hall has told us, "is, twofold, of the body and of the mind," and the lad who is going out into a masculine world which still holds the savage conviction that woman is a legitimate object of chase, must chiefly be educated through his idealisms, for the fiction of the day, the drama and the conversations of his companions all tend to encourage him to believe in and to practice five dangerous and absolutely false doctrines: "(1) That the purpose of the sex function is sensual pleasure; (2) That one has a natural right to indulge his sensual impulse as he pleases; (3) That such indulgence is a physical necessity, essential to the preservation of virility; (4) That chastity is not possible under the conditions in which the majority of young men live; (5) That his need is recognized in the setting apart of a certain class of women as instruments of sensual pleasure." He must have a self-respect, a *noblesse oblige,* which lifts him above the brutes. He must retain a chivalry which shall hold all womanhood in veneration. He must even have a positive knightliness which shall make him her aggressive protector. Perhaps he may be influenced to rise to the height of thinking of himself as crowned with the dignity of being the medium of transmission of the race and its future. In boyhood especially, the home atmosphere, hygienic habits, a clean social life, plenty of occupation, and perhaps organization with other boys in societies of chivalric

ideals, will be important supplemental influences. The White Cross Society and the Knights of King Arthur are organizations that are actually undertaking to do this. The Society of Sanitary and Moral Prophylaxis in New York, and other organizations for instruction in sex hygiene, are actively doing educative work, and they especially deserve confidence because they contain a considerable number of respectable physicians, thus removing their influence out of the realms both of quackery and of emotionalism. Mention is made in the chapter on "Moral Training" of work that has been done in this direction in schools; in the chapter on "Sunday Schools," of what has been done in the church schools; and in the chapter on "Christian Associations" of the work they are doing.

The protection of woman, the future mother, has engaged attention recently in many directions. Laws have been passed and international arrangements made to prevent the white slave traffic from one country to another. There are societies which meet and warn and protect the young female immigrant, and Travelers' Aid Societies and womens' hotels in all large cities, to guard women traveling alone. The Society for the Suppression of Vice destroys tons of immoral literature and appliances, and chases the makers and dealers to their hiding-places. There is a movement now to watch city employment agencies, 75 per cent. of which have been found willing to send women to disorderly houses. The child labor movement has motherhood directly in mind, both in securing laws that shall protect prospective mothers from work, and

in defending girls from toil under conditions as to surroundings or salary that tempt to immoral living. Laws have been formulated both in England and America to prevent the toil of mothers who have just given birth to children and endowing them financially, when necessary, with funds to enable them to rest and be cared for.

The subject of prostitution need not be discussed at length here. One or two facts seem to be settled. "The majority of girls," as Judge Mack says, "do not start in wrong courses from love of lust, but from love of joy." Ignorance, hardships, reaction from miserable surroundings, desire for pretty clothes, and the gladness that belongs to youth, are the causes that lead girls astray, but the powers that impel them are the greed and the lust of men. The degradation of womanhood is a business as well as a vice. The fact that a girl can make a living by her vices, while a boy cannot by his, is an important fact in social degeneration. The fact that 45 per cent. of the girls who appear before the juvenile court come back, as against 20 per cent. of the boys, and that it costs three times as much to give girls reformatory and placing-out care as boys is because it is hard to protect womanhood from man, the hunter for lust or greed. Social conditions which are delaying marriage, and which increase the number of nomad and homeless men, are increasing the sexual stress among men and inclining them toward illicit habits. The abolition of prostitution, that most ancient and deeply seated of human diseases, is no holiday matter. The

only light we have is that it must be done chiefly through *the education of men.* This definitely was the conclusion of the Chicago Commission on Vice, which studied the problem more directly and thoroughly than has been done before in this country. There must be a general campaign to train boys in right ideals and habits, thus reversing the moral atmosphere of future masculine thought. The great work of making marriage and home-making simpler and feasible earlier must be undertaken. The traffic in women must be outlawed and made more dangerous and unprofitable. The relation of vice to the nation's health will be realized so deeply that the male prostitute will stand before the law as the female, and marriage of men infected with loathsome diseases will be prevented through compulsory examination. Compulsory report by physicians and control by boards of health of syphilis and gonococcus infection must come if we are ever to control the Black Plague, as we already hope to the White Plague.

There are further proposals toward cleansing the springs of life. The asexualizing of the feeble-minded and of habitual criminals, especially of those guilty of sexual sins, will probably be legitimized generally, as it is already in a few states. Science will give further suggestions as to the possibility of magnifying the good and minimizing the evil heritages.

These are the chief problems of eugenics, but their difficulty is that "each seeks a way to reverse nature." This is especially true of the endeavor to encourage those who are "at the top of society, to forego their

ambitions, their pleasures, their love of ease, and seriously and consistently for long generations to undertake the parentage and nurture of more numerous bearers of their heredity." For a number of decades the birth rate has fallen off one per cent. every decade. Economic ease, while it may encourage marriage, does just the opposite of this especial thing that is desired. "This is not," says Dawson, "a generation that idealizes fatherhood and motherhood." It may be that agitation will arouse better men to the gravity of the situation. Mr. Roosevelt's reiterated homilies are wholesome. Are they effective in reawakening atrophied parental desires? Galton proposes an eugenic religion, which shall look not merely to personal salvation, but also to the ultimate good of all future human kind. But religion is much a matter of feeling, and this is a realm in which intellect and self-interest control. Will Eugenics be able so to present its truths as to influence the feelings, the religion, and the conduct of men, in the solution of this gravest of problems?

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Eugenics," in the *Pedagogical Seminary* for September, 1909, has enlarged upon the main theses of this chapter. Chapter XVII in Dr. G. Stanley Hall's "Adolescence," on "Adolescent Girls and their Education," is a famous disquisition on the womanly and maternal needs in education. The best books of guidance and inspiration regarding the purpose and control of the sex functions are two little ones by E. B. Lowry, M. D., the one for boys entitled "Truths," and the one for girls, "Confidences," both published by Forbes and Co., Boston, 1911.

XII

HEALTH

THE American Constitution states it as self-evident that every person has a right to live, yet the facts regarding the mortality of young children indicate that society has not yet learned how to protect its young even in securing a foothold on the threshold of a human career. At least one-fifth of the children born in America die before they are one year old, and one-third fail to reach a third of the proper expectancy for human existence. Such a destruction of society's capital in its helpless innocence is appalling. As Dr. Earl Mayo says, "This is heavy campaigning. The loss in numbers of the infantile army in its first twelve months is greater than has been sustained by any actual army in active warfare in any armed conflict of modern times." "Such mortality," says Dr. Lorenzo D. Harvey, "among the domestic animals bred for profit or use would immediately call for congressional and legislative commissions to investigate the causes and to propose means for the remedy." He goes on to quote a medical authority in reference to the absolute helplessness and dependence of the infant upon adults for every facility for life and health: "Unable to stand, much less to wander in search of food; very nearly deaf; all but blind; well-nigh indis-

criminating as to the nature of what is presented to its mouth; utterly unable to keep itself clean, yet highly susceptible to the effects of dirt; able to indicate its needs only by alternately turning its head, open-mouthed, from side to side, and then crying; possessed of an almost ludicrously hypersensitive interior; unable to fast for more than two or three hours, yet having the most precise and complicated dietetic requirement; needing the most carefully maintained warmth; easily injured by draughts; the prey of bacteria (which take up a permanent abode in the alimentary canal by the eleventh day)—where is to be found a more complete picture of helpless dependence?"

The first step in the campaign for child-saving is that of eugenics, which was dealt with in the last chapter. Children must first be born and then be saved. If they be well born, the problem of their salvation is simple. But eugenics is a new science. Few are familiar with it and most mothers have to learn all that they ever learn about mother-work after they enter the condition.

What the girl misses may perhaps be given to her after she becomes a woman. The work of visiting nurses in homes, of attendants at milk depots, and of those in charge of summer philanthropies for mothers, in instructing mothers practically regarding the care of young children, has been most encouraging in its results in saving life. Allen states that in a certain limited region in New York City, where mothers were systematically taught, the mortality of babies decreased 25 per cent. during that year.

A Better Start

It is generally acknowledged that hygiene is the most important, ought to be the most interesting, but is actually the most dreaded and useless study in the school curriculum. This paradoxical condition is partly due to the fact that the subject has been used so largely as a deterrent from the future use of alcohol and tobacco, partly to the indifference—for this and other reasons—of school teachers, and partly to the imperfect character of the text-books which have been used. A subject which is so personal as hygiene ought to appeal to the self-consciousness of the selfish years of childhood, while the opportunity for making it an inspiration, both for study and for application, is unexcelled. We are at once in need of text-books which shall by laboratory methods reveal to children what they need to know about the value of sunlight and sleep, the choice of food, the danger of patent medicines, the wholesomeness of outdoor life, the sources of "colds," and the opportunity of outgrowing feebleness, setting right slight abnormalities, and attaining a vigorous and even athletic physical condition. Here is the one subject in which the laboratory is the child himself, and the inspiration for experiments is the immediate and happy results which he can attain in a buoyant physical condition. Hygiene thus considered is more than a text-book. It becomes a part of the school discipline and exercise. In order to have any practical meaning, personal hygiene as taught in the school must be supported by a real hygiene practiced in the school. There is no use to teach methods of securing health in a dark and unven-

tilated school-room, in which the foul dust of the day before is stirred up by brooms and dusters just before school opens in the morning. Example is so much more powerful than precept that the health of teachers is an essential part of the teaching method in hygiene. It has even been suggested that teachers be examined periodically, both as to their own personal habits and as to their physical condition, their reelection to depend upon their satisfying both these tests.

The next step in the conservation of the health of the young is the scientific examination of school children. Modern authorities advocate that all children be thus examined during every year of the school course. The central principle which underlies such examinations is the fact that the health of children is the index to the health of the community. Here contagious diseases may be discovered in their incipiency. Here outbreaks of typhoid and other filth diseases may be anticipated and prevented, and the physical condition of children from different parts of a city gives an immediate means of guidance to the activities of the Boards of Health. More directly, these examinations are valuable as the only accurate means of guiding the parent, the teacher and the community in conserving the health of the children. Even the most watchful parent should be grateful for the discovery of the presence of violent contagious diseases in a community, in time to protect his own child. Few parents are yet educated enough to recognize the presence of adenoids, eye strain and malformations, and the number of parents who fail to realize the importance of

healthy teeth and of dental sanitation is extraordinary. But the purpose of such inspection is not merely to protect the child and the community, but also to put him in proper condition for study and the absorption of knowledge.

Some of the results of medical examinations in the schools are as follows: First, as has been indicated, the presence of contagious diseases, is anticipated. A scourge of scarlet fever or of diphtheria is often warded off, as the result of information gathered in the schoolroom. Trachoma, that most dangerous of eye diseases, may be segregated and almost abolished through the care of school officials and nurses. It is even hoped that the annual spring invasion of measles and the other so-called "mild" diseases, which nevertheless have a considerable mortality and leave dangerous after-effects, may be ultimately prevented.

The effectiveness of such work is hardly appreciated by the public. Mangold instances 9,000 persons who had been exposed to diphtheria who were treated to immunizing doses of antitoxin, as the result of timely warning. Of these persons only 51 afterward contracted the disease, and all of them recovered. The steps which are taken in such a disease are as follows: First, the establishment of strict quarantine and the special medical inspection of schools in which incipient cases have been discovered. Second, a bacteriological diagnosis of the case, as a precaution. Third, the extensive use of antitoxin. Fourth, the tracing of the contagion to its source and ascertaining its communicating medium.

It is claimed that at least 70 per cent. of the children who enter school are not physically prepared to do so. Some of their defects may be negligible, and the curious fact has been discovered that there is a larger proportion of physical defects among children of normal mentality than among those who are retarded intellectually. This, of course, does not argue that it is better for a child to have a physical defect. It simply goes to show that the figures which are available do not analyze these physical defects carefully enough to enable us yet to know which are of a serious character, and some such defects no doubt are partly explained by the fact that retarded children, being older, have outgrown the defects that are minor in character. The studies so far may show that physical defects are *a* cause, but not *the* cause of failure in school. There are certain defects, however, which cannot be neglected. The 1908 report of the superintendent of New York City Public Schools recorded an examination of 1,012 subnormal children. Of these:

60	per cent.	suffered	from	malnutrition.
78	"	"	"	nervous disorders.
56	"	"	"	adenoids.
60	"	"	"	hypertrophied tonsils.
69	"	"	"	defective vision.
30	"	"	"	defective hearing.
80	"	"	"	defective teeth.

Nearly every child had more than one physical ailment; some had several.

Adenoid growths are known not only to cause chil-

dren to be mouth-breathers, but also to deaden their hearing and eyesight, and consequently their intellectuality and acuteness, and to expose them to throat and lung diseases. The surgical operation required is simple, and the facts seem to show that it should be performed on about one out of ten of all the school children.

The special things which the school doctors look for are: diseases, particularly contagious and infectious cases; mental defects; defective sense organs; other physical defects, such as stammering and defective teeth. At least 20 per cent. of the children in schools are suffering from eye strain. This implies not only difficulty and fatigue in doing school work, but medical authorities regard it as having an intimate relation with far more serious troubles. Medical examiners are constantly discovering that the majority of children are in immediate need of attention to their teeth, that a large proportion have defective hearing, and that a great many, and these not entirely from poor families, are suffering from malnutrition.

Careful inspection of children reveals important facts which are not upon the surface. It is one of the most central facts in pedagogy to-day that muscle control means mind control, and that since the muscles are the organs of the will, it is impossible for a child to have strong will-power who has not trained muscles. The relation of malnutrition and feeble muscular reaction to the child's success as a scholar and as a man is, therefore, most apparent. We are beginning to appreciate among adults the close relation

of physical defects to spiritual defeat, and we already know that such defects are more proportionately potent in the lives of children. Physical examinations of children are beginning to be psychological as well as physical. Physicians are studying the nature and cause of nervousness. They are applying vitality tests, and they are discovering that age is not a matter of years, but of physical and psychological vitality.

The application of vitality tests and age tests to children in school is important not only for their bearing upon the children's intellectual and moral present, but also in relation to their industrial future. It is being recognized as an injustice, both to the community and the child, that the state should issue working papers to a young person who in age is fourteen, but who in physical or mental development is scarcely twelve. It would seem to be a part of the child's right to life, health and the pursuit of happiness that the child should be protected from entering the world of industrial struggle as a weakling, and that the state should anticipate certain breakdown caused from the child's being put to work before he is fit, by preventing the child or his parents from allowing such an injustice.

Regarding the relation of physical to moral abnormalities, it is perhaps enough at this point to quote Dr. John J. Cronin's remark: "It is as hard, in my opinion, for a truly healthy body to do or think wrong, as it is difficult for a defective body to do or think right."

The administration of school examinations suggests

many important questions. The tendency in America, as in Europe, has been to throw upon the school many burdens which anciently belonged to the home. We are beginning to ask whether we must in our own country entirely follow continental standards, and whether we cannot force the home to do a larger share, and take a more effective part in the care of children. It is argued, with some show of reason, that it is better for the school to furnish a free pair of eyeglasses to a child, at a cost of one or two dollars, which may make possible to that child a year of school life, and which will increase its industrial efficiency by many times the cost of the eyeglasses. On the other hand, it is apparent that if the school is to become a clinic and a hospital, it is likely to lose in efficiency as an educational institution, it is bound to demand a larger and broader staff, and a much greater equipment, and there is danger that it will do poorly that which the home could do well, and try to do some things which no institution but the home can really accomplish. After all, the school can only ameliorate, the home must cure. Yet the home must be supervised by the school for the school's sake, for there is no use treating children in school, if they come to school from centers of infection at home. Children bring everything to school, from pediculosis to tuberculosis.

This consideration is emphasized by the fact that it is not always the poor whose children are in greatest need of attention. In the homes of workingmen and even of the well-to-do there is an appalling ignorance of simple facts of child life. Beyond the imme-

diate matters of examining and educating children themselves for health is the question of educating the adult public in health matters. One who makes hundreds of calls a year, as does the author, among the homes of people of more than average intelligence learns, sometimes with amusement and sometimes with amazement, how many of the crudest superstitions and ideas about medicine still exist. Boluses and plasters that seem to have come from the Chinese era of medical science, reliance upon clairvoyants, use of dangerous drugs and of patent preparations of unknown constituents—these are memories of every visiting pastor. The unreasoning and ignorant dread of surgery is even more serious. The inability to distinguish between legitimate and unethical practitioners and between the degrees of preparation of various schools and individuals also suggests the perils to which helpless children are exposed when sick. Probably every clergyman could testify of lives endangered and perhaps lost directly through such ignorance. The magazines have done a service in exposing the patent medicine fraud. Dental associations have been helpful in pressing to the attention of the public the need of early conservation of the teeth. The Health-Education League of Boston is publishing some useful booklets upon subjects medical and hygienic, which need treatment, written in readable form. Dr. Woods Hutchinson and Dr. Luther H. Gulick have made us all their debtors by their attractive and scientifically accurate preachments. The recognition of health as a public concern tends in the direction not only of pub-

licity of information, but even of municipalization of medical service.

Parents, indeed, are usually grateful for medical information, and their affection leads them in most instances to apply more effective means of relief than the school could give. In one instance in a community of moderate wealth, when reports of physical defects were taken by school nurses to the homes, it was found that 85 per cent. of the parents immediately responded by securing needed medical attendance. The result of examination of school children thus is an emphasis on the work of the school nurse, and if added money is to be spent by school boards and boards of health in the physical care of children the most economical and efficient way will be in multiplying the number of such nurses to the point where they can adequately connect the school, the children and the home.

One other important factor in the betterment of the health of children is the constant examination and supervision of the sources of food and drink in the community. The periodical examination of the city water supply, and the supervision of the milk, the fruits, the meats, the fish, and the vegetables exposed for open sale, are now demanded in every enlightened community. The crusade for pure milk, when successful, will probably do more to save the lives of young children, than any other of these attempts to superintend the food source of any city.

Those who are interested in this subject are divided into two schools: those who insist upon the impor-

tance of guarding the purity of milk, by supervising it from the time it leaves the milkman in the dairy, through the transportation, and unto the receptacle for its sale in the city; and those who lay greater emphasis upon purifying the milk itself by pasteurization. The advocates of pasteurization in New York City, for example, call attention to the apparent impossibility of watching the thirty-five thousand sources of milk supply, while the advocates of supervision of the supply call attention to the fact that boiling milk does not boil out the dirt. In the smaller cities, at least, it has been found feasible to secure cleanly dairies, the immediate cooling of the milk, and the substitution of sealed bottles for the sale from open cans. The multiplication of milk stations where milk is pasteurized or scientifically modified for the use of infants has saved thousands of lives. These milk stations in the well-to-do city or suburban sections are well supported, and in the poorer regions are endowed by philanthropy.

One more step is necessary in order that the child should receive safe nourishment, and that is the instruction of the mother in the cleanly preparation of the milk. Where this has been done it is found that mothers using only the ordinary kinds of milk have been able, by pasteurizing it themselves, to bring up their children safely. Dr. Cronin says that he could take one hundred mothers, each with one or two children, and by proper education he could reduce the mortality of those children from diarrhœa to 0.

The great importance of the visiting nurse in

all health work, as the teacher of the ignorant, the caretaker of the sick poor and the guardian of the public health, was very cleverly brought out by a paraphrase of a well-known parable composed by a prominent medical man of Chicago and quoted in The Survey:

"And who is my neighbor?

"And it came to pass that a mother went down from the second to the nineteenth ward and fell among microbes, and the microbes increased and multiplied, and behold they attacked the baby and the child was stripped of its nutrition, and was left half dead.

"And a certain physician passed that way on the same side and wrote a prescription.

"And in like manner a benevolent countess was good to the child, but behold, not good with it; and left money and soon passed to the other side and gave a vaudeville performance on the Lake Shore Drive for the benefit of the South Sea Islanders.

"But a certain Visiting Nurse as she journeyed came to where the child was, and behold, was not only good to the child, but good with it, and she poured soap and water over the child and put it on a bed, and the bed was clean and warm and dry, and the primary nutrition of the child waxed and grew and the secondary nutrition did likewise, and there was no more retrograde metamorphosis of tissue; and as the Visiting Nurse departed, the mother of the child opened her mouth and spake in broken English, 'Heaven bless you, Miss, a thousand times; if you not come, I not have my baby.'"

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BOOK THREE

BETTERMENT THROUGH EDUCATION

XIII

THE NEW EDUCATION

WE in America have an infinite trust in and expectancy for our public schools. We believe that they can do everything that ought to be done, and we blame them for everything that is not done as it ought to be. In the ranks of schoolmen themselves, while there is a well-based and irrepressible hopefulness, their trust and expectancy are limited. The literature and discussions of schoolmasters during the last decade have marked a revolution of thought and an exceeding great turmoil of spirit. No science has advanced more rapidly, and the details of no art are being exposed to more searching analysis and criticism.

The discussions begin with the very definition of education itself. We express a very large and beautiful view when we say that education is both unfoldment and adjustment. In this sense of unfoldment the definition by President Butler of Columbia is adequate: "To help the child to become a master of the spiritual possessions of the race." But the child's mind is

not to become a mere storehouse; it is to be a power-house. Here comes in the place of adjustment. We have been in the habit of saying that this adjustment of a child must be made to the actual world in which he is to live, so that he may intelligently fulfill his part in that world. But of late some idealists, like Swift, have come along to tell us that this adjustment should not be merely an adaptation to a certain set of conditions found existing, but that "Education should seek to develop a mental plasticity, a capacity for understanding and getting control of new situations and for making them. . . . The animal method of education is for static life—stability; with man it must be for dynamic life—change, improvement." Unfoldment and adjustment then imply as their goals culture and service. Even this definition of education does not turn out to be large enough. There is one which is more satisfying: Education should teach students to know, to do and to be. The definitions which we have been quoting refer only to the education of the intellect. A child is not well educated unless we have educated also his will and his character, and in saying this we are not yielding to the old view that intellect, will, and character are three separate compartments of a child's life, but we are simply saying that we must put into the intellectual processes a self-propulsion, to increase and to use them for noble ends. Dr. C. Hanford Henderson had this thought perhaps most largely when he urged that we should educate not only the producer and the consumer but also the artist in life.

And in endeavoring to do these three things we have learned not to suppose that teachers are entirely the originators of thinking, willing and becoming. Do we imagine we are teaching children to think? As McMurry replies, "We can't keep them from it." Neither can we keep them from willing and becoming. Education is after all an interference. The wisest education is interference which helps rather than hurts the child in learning to know, to do and to be. Dr. Wood Hutchinson thinks that if we would just keep a child healthy and answer his questions at home, he would soon catch up with his playmates at school, although after awhile he would miss the stimulus of their rivalry and companionship. He would learn to read and figure anyway through his play and would probably acquire most of the other simpler tools of learning. Montaigne was not so far wrong then when he said, "The time they lose is the time they gain."

This struggle for a better definition is not a mere quibble about words. We are convinced that the olden education, so far as it was conscious, had to do chiefly with the one endeavor to help children to think rather than to do and to be. Swift says, "After the reconstruction followed the Renaissance. Education looked upon its work and saw that it was good, and fell asleep."

The fact that education has had to do almost entirely with mind training is shown by the statement that its one emphasis was placed upon that "mental wheelbarrow," called the memory. The first thing we did as young children in school was to memorize the

alphabet. A little later we committed to memory interminable lists of words in the spelling-book, chosen not because they were immediately to be used, but because they would, as was supposed, "train the memory." We used to "sing" geography, that is, chant together capes and harbors and the names and capitals of the states and their boundaries. It was, as Dr. Frederic Burk points out, a kind of vocational education imposed upon us by sailors. We went through the same arithmetic book two or three times so as to "fasten it into the memory." The repetitions of exercises in writing or rules in grammar and the paradigms in Latin and Greek were all regarded as "intellectual bones upon which we could sharpen the teeth of memory." This idolatry of a certain mechanical activity of the mind was based upon the theory of "formal discipline," which was at least as old as Locke. It was builded upon a faulty psychology which was as little scientific as phrenology. The theory was that the mind is a kind of storage battery, and that there is possible a transfer of mental power and skill from the acquisition of any one subject to all other subjects. Certain subjects of study were chosen chiefly because of their supposed adaptability for purposes of discipline. Mathematics and the classics were studied, not for their contents, but because they were believed to be good educational gymnastics. Some one has satirized the theory of formal discipline by urging the study of orchard-robbing in place of the ancient classics, on the ground that it develops foresight, agility and resource in a remarkably useful

manner. The new theory of apperception has pretty nearly disposed of the old theory of general discipline. It is true that certain things which are learned make it easier for us to learn certain other things, but not so much because the mind awakened in one realm became alert in all realms as because a known fact is the doorway of an unknown fact which has about it at least one recognizable factor of a known fact as a connection. It cannot be proven that the logic by which a child solves a problem in geometry makes him any more logical in his other thoughts and actions, but it is easily proven that the logic which solves one problem is the doorway to the solution of the next similar problem. On the other hand, non-organic or formal education, as Henderson shows, does not produce power, it uses up power. We have, as will be seen later, substituted for the doctrine of discipline the doctrine of interest, and believe to-day that through the latter, wisely utilized, is the means to intellectual dynamics. Formal education proposed a discipline, the New Education sets up a goal, often definite, sometimes tentative, always individual.

The schools, as instruments of formal discipline, found their crown and culmination in the college, and since the results of such discipline were never quite satisfactory in the schools, there grew up a blind trust that the college could do what the public schools could not accomplish. The college then became, especially in Scotland and in New England, a fetich which imposed its standards upon the high schools, and these in turn upon the secondary schools, so that the public

school system became, as some one has said, "a valet" to the university. And although at no time did one hundredth part of American young people reach the college doors, yet we have during two centuries of American education known the injustice of suffering under a school system imposed by the universities. The ideal characters to be developed out of these sixteen years of preparation are the "gentlemen" of Locke, the men of wealth and indolent culture of Cicero. Such men were produced especially in New England, and they were men of such charm, fine literary taste, and often of public service that it is not strange that education should desire to produce a race of Longfellows, Everetts, and Sumners. To those who held this classic view of education it seemed almost sacrilege that the nation could be saved by such a man as Abraham Lincoln.

As long as the colleges were looked to, to produce the ministers or *littérateurs* and the cultured men of wealth, they were competent to every task. Their distinct aim was to train men for leisure rather than for labor, to consume rather than to produce. Education was saved from impracticability, and its graduates were saved from all being men of languid refinement by certain conditions of the times. It has been remarked that England has succeeded in educating a powerful directing class through its universities by a fifteenth century curriculum, because these lads engage in present century play. New England was saved by its pioneer conditions. The boys who went to college had learned before they entered, upon the

farm and in the farm shop, the elements of a score of trades. The majority of them earned their way through college by manual labor. The colleges had not yet heard anything about child-study, but they were founded in religious devotion, and the consecrated teachers gave to their small classes an individual attention and inspiration which was manhood-making. Our new country was opening for exploration and settlement. New and varied industries were calling for men, and the age of science and world-wide commerce was beginning. These college graduates, born mostly in the country, educated in hand and brain by their sturdy farmer fathers, watched over and prayed over by their teachers, and then brought face to face with inspiring opportunities, received an impetus which helps largely to explain how they could become men of power under a system of training which we to-day do not recognize as containing the elements of power. Others who never passed through college met these same conditions and were made great by them.

Of late, however, we have begun to fear that the classical college course contains no element of initiative, that its formal discipline is deadening and discouraging, and that it tends to turn out a race of incapables. The classical high-school course is equally faulty. "It is," says David R. Porter, "no better adapted to send boys out in life than would be the educational system of China." In his "Mind and the Making" Swift gives in his first and third chapters a remarkable catalogue of great men who became successful apparently through dodging the efforts of

their schoolmasters. The geniuses especially seem to have come to fruition in spite of all the education that had been poured upon them. We begin to see ourselves sending forth every spring into the world thousands of young men and women from our high schools and colleges, unfitted and undirected toward any specific task, whereas our great brother nation, Germany, with its inferior natural advantages and access to the world's markets, is annually sending forth a literal army of young people, trained to the minute for the industrial and commercial tasks of the century. We still know how to educate gentlemen, but somebody else has to support them. Not only have we begun to fear that we have schoolmasters who have been resting too long under the dead hand of tradition, but their scholars have become persuaded that this is the fact. In our tremendous high-school enrollment of nearly a million pupils, over 43 per cent. of that enrollment is in the freshmen class, 27 per cent. in the sophomore, 18 per cent. in the junior, and only 12 per cent. in the senior class, "showing," says Porter, "that somehow, after the boys get into the high schools, they very soon get sick of the job and want to get out." "In other words, as soon as students get old enough to think for themselves, they see that our schools are not teaching them really to do things."

The new theories of education and the realization of these facts are making very rapid changes in our approach to the subjects of instruction, and in the choice and arrangement of the subjects themselves.

We may say in general that we are beginning to transfer our emphasis from the curriculum to the child, from form to substance, from repression to expression, from the transfer of knowledge to enrichment of life, and from an educational system which fits men for leisure to one which fits them for labor, which trains men to produce rather than to consume. The dangers of this educational revolution are obvious. There is manifest to-day a tendency to neglect the spiritual side of education, not only by avoiding the ancient classics but by regarding history and literature as unnecessary. The writer feels that this tendency is one to be deprecated, but that it is incidental and not necessary to the ideals of the new education.

What are some of the things which education has been learning?

Child-study is the first and greatest. It is no longer an easy presumption that because certain facts of knowledge exist all the teacher has to do is to get the child to memorize them in order to make them his possessions. The culture epoch theory, though it must not be pressed too far in practical teaching, throws a flood of light upon the matter of the way of making knowledge accessible to the child. We have begun to see, as President Faunce has pointed out, that "There are some ways in which we can play on an instrument, and some ways in which we cannot. Instead of blaming the instrument we had better learn the stops." We believe now that the child recapitulates the intellectual and social stages of the race; that he passes through a muscle period when he is educated

chiefly through the outreach of his fingers, the activities of his body and especially the interests of play in which he rehearses many of the instincts of the primeval past. Then follows a memory period, which lasts for four or five years, when especially we may concentrate drill and rote. This period of verbal memory, though precious, soon yields to the period of intellectual awakening and psychical instincts and the dawn of the child's social nature. Finally, in the middle adolescent years, appears the power of self-control and self-propulsion, which we call "will," in which is especially the possibility of the formation of the life character. This simple and necessarily vague outline has nevertheless begun to revolutionize the school curriculum.

The next important discovery has been that of the doctrine of interest. Interest is not mere whim. It is "the feeling side of attention." It indicates the birth of certain "nascencies," births of aptitude and possibility. A child does not like to endeavor to solve a problem simply because it presents a challenge to his intellectual prowess. As McMurry says, "When a boy cracks a nut, he does so because there may be a kernel in it, not because the shell is hard." Hutchinson summarizes thus: "The impulses of a child mean intellectual and moral good. We mean to make them our ally if possible. This in a word is what the new education means." The early interests of children are in objective things, in form, color and action, and in personal and individual examples. The natural introduction to geography is not through defini-

tions and map questions, but through an outdoor walk in which the teacher points out the contour of the landscape, through a curiosity to know the customs and productions of other countries, and through the men, the myths, the history that have lived there. The natural introduction to biology is not a definition or a discussion, but a living pet. Children learn letters and words not because they think they may learn to like to read, but the world of wonder which they find books contain gives them the reading fever, and they learn to read in quite their own spontaneous fashion.

The interest in working out problems comes later. It begins in manual experiments like taking things apart, putting them together and constructing them. Every door into a new knowledge or a new capacity is through the portal of apperceiving. "Children are association machines." The interest aroused in a known fact leads them to the next which is only partially known. The interest in formal logic certainly does not appear before adolescence. The doctrine of interest is, no doubt, a dangerous one. The rights of liberty and the pursuit of happiness, which the Constitution guarantees, are eagerly sought by all children and are conferred by parents and even by teachers before they are deserved or can be rightly used. "What does it profit a child," asks Dr. David S. Snedden, "if he has great interest in learning to spell, if he does not learn how to spell?" There is a difference between interest in the subject, secured by baits and ingenious devices, and that interest which Dr. Starbuck has described, where in a certain class in

geometry, after an adequate and inspiring introduction and a gradual and skillful leading of the class from point to point, upon a certain day, an especially neat demonstration of a problem was greeted by the class with loud applause,—the first time perhaps in which applause has ever occurred in a geometry lesson! The function of the teacher is not to overwhelm the involuntary attention of his scholars by devices, but to help his scholars to choose among the various possible interests those best and most direct ones which shall lead, in the subject under study, to results worth while.

A third doctrine which has been central in modern education is the doctrine of play. "Play," says George E. Johnson, "was the mother of education." After all, the child is built not by his teacher, but by himself. Play is both the expression and the interpretation of his instincts. Its wise use marks the transition from self-education to school-mastering education. There is not a study in the curriculum in which it must not be consciously and perpetually present, and perhaps no great work in the world is done which has not at the heart of its doer play. More of this later.

The fourth central doctrine of the new educational creed is the doctrine of will. Here is where the old-time school had to be supplemented by life. The desire of the new education is to recognize that school is life, and to enable the school itself to be an education to the will. We wish the child not only to know the facts but how to use the facts, and we realize that he does not know and cannot retain any fact which he

does not at some time use. The school wishes even more. It desires to help the child obtain that power of self-propulsion which shall enable him clear through life to keep himself in motion after his teachers and others have stopped pushing him. We have learned that the only organs of the will are the muscles. The education of the muscles is the education of the will. The education of muscle habits is the education of will habits. "We will," says G. Stanley Hall, "with all that we have willed." To aid a child to choose among his various interests the best interest for a present and definite purpose is to help him strengthen his will-power. To arouse in him the definite conception and longing for a vocation is to educate his will. To inspire him, either through the school or the church, to live truthfully and purely with himself, which can only be done by right choices, is the noblest education of the will.

Still, with all our child study, our emphasis upon interest and play and the will, Dr. Woods Hutchinson only echoes the opinion of many critics, when he calls our most modern education, "formal, bookish, ladylike, irrational and impractical." If this is so it is so not because these doctrines are false, but because we have not yet had the courage thoroughly to apply them or because there are hindrances which must be removed before they can be applied. The chief hindrance to modern education is that the child is not getting it. An education cannot be called popular which the people are not possessing. Recent studies show that not only do children suddenly begin to drop

out of school at the sixth grade, but that we often have only one-third as many boys as girls in the high schools. The sex which is to do the world's most active work is turning its back upon "popular education." In doing so it is neglecting and losing all the rich cultural opportunities of the high school. Not only this, but we have discovered that at least one-third of the children are retarded from one to four years in their school work. This is partly due, as Dr. W. D. Sheldon shows, to physical abnormalities, but even more to loss of attendance through lack of necessary clothes, or helping at home, or loss of interest because the studies or their presentation are too hard for the children, and because there is lack of attention to the individual, especially in the earliest grades. Dr. Sheldon believes that if we would multiply the proportion of teachers to pupils in the years when they are entering the doors of the schools, if we would objectify the approach to new subjects, if we would study and remove the causes of truancy, and if we would increase medical inspection and care, we should immensely multiply the efficiency and popularity of school work in the first six grades.

Regarding the truancy problem, Miss Julia Richman, whose work has been in the crowded East Side of New York, believes that, as the causes are various, the cures must be various, too. She favors medical inspection, more judicious grading, attractive early courses evidently leading toward usefulness, smaller classes, vocational training as early as the twelfth year leading to a variety of occupations, free shops, gymna-

siums and baths, the use of school after school hours, entertainments in the schoolhouses of an educational and attractive character, diagnosis of truancy cases, and city relief when necessary. Further and more broadly, she would have special industrial classes and industrial day schools, special school and home visitors, a sympathetic probation system, an efficient truant bureau, an efficient juvenile court, industrial parental schools, the affiliation in work of the child-helping societies, a good child labor law and a good law for compulsory school attendance. This is an extensive program, but its features are named in order that we may more distinctly see that the problem of the effective school cannot be isolated from the other child problems of our time.

Some of the changes which the new education suggests, and which are gradually being brought into effect, are as follows:

The greatest change necessary in the curriculum is a greater emphasis upon its moral values. This has not been dealt with at length in this chapter because it will be the subject of another one, but it is central in the thought of teachers to-day.

The school must be more closely related to life, to personal experience and to vocation. In the revision of the curriculum there will be many changes of emphasis. Arithmetic, which has been something of a fetich, will probably be reduced to one-third, and will be taught chiefly through the actual problems of the school shop, garden and laboratory. Formal mathematics will come much later in the school course, and

algebra, which is not generally used and which leads to nothing educationally, may become an elective, for engineers, etc. All the material that we now divide into certain distinct sciences will be gathered into the one subject, "the Study of Nature," and a great deal of what is now formal language work and drawing will be used in the processes of knowing and handling the forces and objects of nature. Nature will be approached through plants and animals, which the child loves, and will be studied through living rather than dead objects, and for the purposes of use and beauty rather than for scientific analysis and classification. The reading books will be broader, containing material from the sciences as well as from literature, and a greater mass of literary and scientific material will be read in the schoolroom. The process of studying literature by analysis—"linguistic manicure," as President Hall calls it—will become obsolete, and children instead of gathering a disgust for the best books, as is too often true of present methods of studying college and preparatory English, will approach the method which Lowell advised, of "being tumbled about in a library." Modern languages will come very early, and will be taught chiefly through conversation, for actual use rather than for discipline. History will be studied not for the sake of memorizing dates and periods, but as an expression of the moral ideals of humanity, for as Dr. G. Glenn Atkins says, "We no longer speak of the dynasties of kings; we speak of the dynasties of ideas." United States history and civics will come down into the sixth to the eighth

grades, for those who are to leave school at fourteen. Geography will be more personal, industrial and commercial, and will deal more with humanity, and less with boundaries and names. History, civics and geography are all being studied by the source-method of personal discovery. The manual activities of the early grades will be continued, and the child's dawning demand for the practical will be satisfied by the introduction of shop-work at the sixth grade. It is quite probable that music, which is the almost universal elective of high-school girls who can afford it, but which at present must be studied out of school, will enter definitely into the high-school curriculum, and that home-making studied directly, and the care of children, approached indirectly through the study of nursing, will be the privilege of girls, and even of boys, some time during public-school work. These rearrangements may not turn out to be as revolutionary as they seem. The time saved by delaying and shortening the course in mathematics, postponing the study of formal linguistics, and introducing modern languages during the years when they are most easily acquired will give room for an enrichment of the curriculum, which to-day is crowded largely because it is not adjusted to the capacity of children.

The only hindrance to such a program is parents. They complain that their young children cannot write, spell or figure. They do not realize that if a child is learning to think, he can soon do these three largely mechanical things, while a child might be able to do all three, and still be an incompetent. When parents

are willing to judge education by its finished product, and not by those who are engaged in its first processes, they will be eager to support methods which are developing agile and self-initiating thinkers. Some comparative facts that have lately come out of Massachusetts show that even in the realm of figuring and spelling the boasted pupils of the older schools did not in any grade do as good work as our scholars are doing to-day.

Nor will all the older studies be relegated to the past. They will rather gain in dignity because they are pursued for themselves and not as mere vehicles of mind-sharpening. Cæsar, Horace, Virgil, Herodotus, Homer and the Greek Anthology will still have their message, and it will be sought more directly and enthusiastically, because it is not obscured by eternal conjugation-chewing or so-called "Latin composition." When a boy approaches Cæsar through the background of early Gallic history, and Homer through the haze of romance and perhaps the help of the fine English of Lang, and the great tragedians through a love for and a knowledge of the evolution of the drama, the classics will come to their own again in his heart. Mathematics too, seen as the key to a great vocation or career, have a meaning to the youth who is beginning to specialize and to see life seriously, and some place in the life of those who can be brought face to face with the majesty of an exact science, but they will not continue to be a perpetual blind alley in the pathway of education for those boys and especially girls who were not meant for them.

The new schools will differ from the old not so much in the course of study as in the methods of approach to different subjects. As Dr. Charles Zeublin has pointed out,—"The newest subjects of instruction are those which were formerly unconsciously acquired at home." They were acquired unconsciously because they were inherently so interesting, and because exercise in them was called forth by actual problems. The new school will endeavor to present problems to the child at the time when he is naturally asking questions about those things. It will approach every subject which can possibly be approached thus through the laboratory rather than through the library, and much school work, especially in the study of nature, of hand-work and of art, will be accomplished by taking the children out of the schoolhouse to the places where those things can be seen, handled, and known. This has already been done in one school in Chicago which Zeublin cites, where "In the primary grades the active interest of the children in the fire department was made the basis of their constructive work, giving an easy channel for the free use of oral and written language, and lending itself naturally to the interest in games, and the finances in the fire department were made the basis of arithmetic. . . . The sixth grade followed the methods of the contractors in planning and building. The seventh grade developed from their drawing lesson a comprehension of the smoke nuisance. The eighth grade followed into the intricacies of sewerage and drainage. The mechanical genius of the boys found

expression in the construction of bridges, locks, boats, and all the appurtenances of a drainage canal. This subject was not left without a considerable survey of the governmental questions involved." The old analytical method of approach bored and disgusted the child. The new method excites and continues his curiosity, develops his will-power through exercise, and gives him both a more human and a more scientific approach to every subject.

The heuristic method is transforming the recitation. Teachers are forsaking the easy way of telling by lecturing for the harder but more efficient way of discovering together. The recitation-room as such is becoming a place of report and of "free exploration," as Flexner says, of the scholars rather than of the serving up of warmed-over facts. The overemphasis of writing either recitations or tests, which, as President G. Stanley Hall suggests, has almost made a teacher the conductor of a correspondence school and has substituted scholars' letters for teachers' visits, is yielding to more direct means of utterance. The post mortems, called examinations, are becoming unnecessary except as a classification and clarification of results for the benefit of the scholar rather than as a test or trial of his memory.

Home study too, except as a personal quest through experiments or by collation of references, is lessening. So few scholars know how to study yet that it seems better to try to gain concentration in the place where it is demanded and can be supervised than to trust too early the processes and results that will eventuate

if the child is sent home for desultory and interrupted efforts.

Schools are gradually moving outdoors. First, we had the schools for tuberculous children. Kindergartens often adjourn outside in all fair kinds of weather. The elementary school tends to approach the playground in character as well as in occupations. At the Hyannis Normal School the training school children make the school garden the center of correlation and get their arithmetic, their language work and their drawing as well as their vegetables and flowers out of their gardens. Some schools are already taking out their windows and we shall soon see schoolhouses which are practically outdoor shelters with emergency enclosures.

There are two periods especially when individual attention is most important in school work. The first of these is at the beginning of school days, when the child is making the transition from his own self-education in the home and the yard to the assisted educational processes of the school. The other period is in those special years of crisis and dawn of will-power, which come in adolescence. This period begins with the last year in the secondary school and continues throughout the high school. The tendency of modern education has been to obliterate the old gap between the eighth grade and the high school by carrying high-school subjects down into that grade and giving the children more distinct supervision and encouragement than ever before. During this time of the dawn of individuality, it is important not only that the child

should decide to continue his education in school, but that his aptitude should be discovered, his choice of studies directed and his development of a vocation assisted. These are especially the years of sensitiveness to adult leadership, to hero worship, and individual attention at this time is often equivalent to a life-long committal to righteousness and service. "Education into individuality," says Dr. Preston W. Search, "is the most precious among the fruits of earth."

There are some special problems in the education of the adolescent girl. Professor J. M. Tyler asserts that the cause of the frequent breakdown of women college students lies back in the overstrain of high-school days. And this overstrain is not merely that of the school requirements, though the high school is perhaps yet to be found that makes due allowance for the physical tides in the lives of its girl pupils, but from the supplementary music practice and lessons and the abounding social engagements of the girl's life. Women are not like men in their relation to fatigue. A boy works till he is tired, a girl will work till her work is done. A girl is more docile, more responsive to scholarly stimulus, more willing to plod, and more persistent than a boy. Thus she becomes the victim of the school. We need not complain if college women do not become mothers, if we make them incapable of being so by our neglect of their early welfare. The schools must awake to the physical needs and care of girls, they must give them separate and restful treatment, they must free them from the college mold and determine even in their preparatory

days that they shall have the opportunity to pursue then and later womanly and domestic studies. There is no doubt room for the college that treats a girl as if she were a boy and gives her a boy's college education, but parents ought clearly to know just what such colleges stand for, and realize that there are others.

The last and perhaps the most vital thing which the new education is attempting is the social emphasis. We are beginning to appreciate to some extent the tremendous industrial and social evolution through which we are passing. We are realizing that the child is not only to a great extent being educated by society as well as by the school, but that he must also be educated for society. There is creeping into our high schools the conception that high-school graduates are social conscripts, of whom the republic has a right to demand generous and unselfish fraternal and public obligations. We may even come to share with Professor William James the conviction expressed in one of his last essays, that such a consecration of our educated young people is to be the future moral equivalent for war, enlistment to save rather than to waste humanity.

The ideals of the new education no doubt have a certain vagueness compared with the formal categories of the old. Vagueness is apt to be the quality of any new reform. We may therefore conclude this chapter by one more inspiring though vague expression of educational ideals. It is Dr. Richard C. Cabot who has told us, that "Every human being, man, woman and child, knows the blessing of God through three

and only three great channels—responsibility, recreation and affection—work, play and love." This is only another way of saying that the ideal of education is to help the child to know, to do and to be, for knowledge comes through play; doing and work are one; and being is the result of love.

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XIV

VOCATIONAL TRAINING AND GUIDANCE

THERE are only three ways of making a living —by begging, stealing and working. Most of us believe that the last is the best way. Preparation for work must, therefore, be a central purpose in the education of children. In many ways it is the only logical and legitimate training. Vocational training may be called a personal right of a child, since 96 per cent. of all workers are busy in commercial and industrial fields. The State may train its professional workers, it must train its industrial and commercial workers. If it be a fact, as has lately been stated, that eight of the nine billions of dollars spent in this country every year are spent by women, it would seem as if the training of our future spenders in school would solve a most important economic problem. Not only is it a personal right, but it is a social necessity. "Education," says Mr. Eli W. Weaver, "should aim to make of a child a satisfactory social unit as well as a profitable industrial unit, to be ultimately a capable parent as well as a remunerative child worker, having the capacity for readjusting himself to changing industrial conditions as well as to fit into the low grades of work in some shop." So much have English charity workers become persuaded

of the necessity of this that they are undertaking to prevent poverty and unfortunate social conditions through raising the standard of family life among the poor by taking one child after another, when he or she leaves school, seeking the fullest co-operation of the parents, studying the traits of the child, investigating the conditions of employment, and by means of personal encouragement and stimulus, or even in more substantial ways, carrying the young worker to the point where he has a chance to become a social asset. A report of what has been called "The Brooklyn Movement" for vocational adjustment puts the matter forcibly in this wise:

"The State does not permit the intelligent and wealthy orphan of eighteen to entrust her fortune to the keeping of her relative, without the consent and foresight of the court, and yet she permits the ill-trained but poor boy who has no asset in the world but his time and his ambition to sell the same in the market without foresight or advice to the employers of the city, among whom are those whose inhumanity has compelled the legislature to place upon our statute books the pitifully inadequate child labor laws. The government does not permit a grocer to sell to the millionaire a bottle of milk without its supervision, and yet it stands idly by while a young man or a boy gives the precious years of his youth for less than his board and clothes to an employer, in exchange for prospects of advancement which the employer knows have no existence except in his own 'help wanted' advertisement."

The old education, as Mr. George H. Martin has pointed out, was vocational in purpose. It was intended to fit the youth of the commonwealth to be intelligent citizens. The problem then was clearly an intellectual one. The principles of self-government were to be installed into the minds of the people. What better means to this end could be employed than the history and literature of the past? Such studies opened up the minds of youth to the understanding of the thoughts, aspirations and experiences of those who had served as leaders in other times, and enabled the rising generation to see in good perspective the reasons for the successes and failures of the men of affairs in every age. In order that they might study these lessons to the best advantage it was believed necessary that they should have minds capable of sustained thought, clear and logical reasoning and far-sighted judgment. The studies in the classical languages and mathematics were thought to be well suited to give this training, which was to be the basis of citizenship, that the founders of our colleges and Latin schools desired. And this in a certain sense shaped the policy of the common school. But this was not the whole of the old education. In those early times there was another institution which provided special training for the vocations. This was a system of apprenticeships, and it included not only the trades but the professions. These were the two main elements in the original educational system of New England, and they went on together for several generations without any conflict, each effective in its own way.

Intellectual and general training was given by the schools, industrial and professional training by apprenticeships. When, however, the old industrial order was overturned by the introduction of machinery, by the division of labor and by extensive production, apprenticeships in the trades were no longer possible, and so that form of industrial education passed away. The colleges then introduced technological work for the training of engineers, but nowhere was there any definite provision for industrial education below the grade furnished by the engineering schools. The balance of education was thus lost. Industrial education suffered by the loss, formal school training derived all the gain, until gradually the rational and complete education resulting from the natural co-operation of the home and the workshop was gone, and the school became one-sided and incomplete, because the children while out of school as well as in school came to be almost wholly separated from the activities of real life. That situation is still only too common in many communities. The only vocational training which the public schools offer to boys is to become bookkeepers and stenographers, and the only one open to girls is to become school-teachers. The market is already flooded with bookkeepers, stenographers and teachers.

The need of vocational training is emphasized by other considerations. As Miss Susan M. Kingsbury remarks, "It is the child, and not the parent, who decides upon the future of the child." "The average school," says Dr. Woods Hutchinson, "is a mental treadmill for the son of the working class." After

twelve two distinct agencies are at work impelling the child to withdraw from the school—The positive dislike for books, which comes at the age, when it is the tendency of the child to do and not to study, coupled with the ineffectiveness of the school to meet that natural demand of the child; and the desire to follow 'all the other boys' into work or to earn enough money 'to dress as well as the other girls' who are at work. The two years just after grammar school seem to be the points of greatest danger. They are the years when the child is not yet mature enough to acquire any great degree of muscular dexterity or manual skill, while they are crammed full of educational potentiality. The result is that boys and girls flock into unskilled employments which have no future, at just the time when they ought to be subjected to the most careful training. Chicago has met this difficulty by opening a two-year vocational high school. There are also agitators who demand that education shall direct the activities of the child primarily to the end that he may become a profitable economic unit just as soon as interest may compel or inclination may lead him to break away from the formal training of the schools. Sometimes parents are forced by poverty to send their children forth to add to the financial resources of the family, and they are often willing to do so because they believe that the additional years in high school will not make it possible for the child to earn a better living. A study of the surroundings of such parents, by Miss Kingsbury, persuaded her that 76 per cent. of these families could give their children industrial train-

ing; that 66 per cent. of the children could have continued in school; and that 55 per cent. of the families declared they would send their children to trade schools. It appears then that through the ignorance and shortsightedness of children and their parents and the agitation of those who would exploit child labor we are allowing our young people to go forth into the industrial world, not only unprepared but destined to careers of unskilled labor, drudgery and poor subsistence. The real situation is somewhat as follows.

Of the twenty-five thousand children in Massachusetts between fourteen and sixteen years of age, who were not at school, the investigations for the Massachusetts Commission of Industrial and Technical Education in 1906 showed that five-sixths of these boys and girls had not completed the grammar school; that one-half of them had not completed the seventh grade; and that one-fourth of them had not completed the sixth grade. Less than 25 per cent. of them succeeded in entering any employment that was worth while. "They seldom receive over five dollars before they are seventeen, and they reach the height of their power before they are twenty, with an income possibly of eight to ten dollars. These employments not only involve no development of apprenticeships, but that the low grade industries are schools for vice and dishonesty rather than virtue and honor and that retrogression and loss of development are certain needs no longer to be argued." On the other hand, the figures regarding the money value of technical training are

most inspiring. The same study shows that the boys leaving school and entering the shop at fourteen are likely to begin work at less than four dollars a week, and that their maximum wage at twenty-five and ever after is twelve dollars, while those who are graduated from the technical school at eighteen begin work at ten dollars, and at twenty-five are earning thirty-one dollars, while their wage scale is still steadily springing upward. A study made by Mr. James M. Dodge, when he was President of the American Society of Mechanical Engineers in 1903, shows that the laborer with but primitive rudimentary training, working under the immediate and constant supervision of a boss, earns ten dollars and twenty cents a week, his wage line remaining horizontal through his period of usefulness. The apprentice or shop-trained boy, beginning at three dollars a week at sixteen years of age, reaches a maximum of fifteen dollars and eighty cents a week at twenty-four, which he retains through his period of usefulness. The trade school group, beginning at sixteen, at twenty-one dollars and fifty cents, has caught up within three years with the shop-trained group at twenty-five, and continues to a maximum of about forty-two dollars. The fourth group is of those who receive higher technical training. The technical group overtakes the regular apprentice in six months, crosses the line of the trade school group in three years, and within ten years is earning forty-three dollars a week. This does not measure the full potentiality of the latter, for, as Mr. Dodge says, "A practical man performs his work within the radius

of his arm, a technical man within the radius of his brain."

An outline of the German System of Industrial Education is reprinted from The Survey, in order that the reader may see how definitely and systematically a neighbor nation has attacked this problem.

An examination of this schedule will reveal a number of significant facts. First, there is compulsory attendance at school until fourteen. At the age of ten, when the child first begins to be restless and to desire to do rather than to study, the alternative opportunities of his education begin to appear. The child may continue in the common schools until fourteen, and then go to work, supplementing his toil by a variety of evening continuation schools, or by entering special trade schools, with the opportunity to apply knowledge in experimental shops, or he may take his high-school course, directing his study toward professions, trade schools or a business course, and may continue through university work of a professional or technical character. The German system of industrial education does not, as many suppose, teach the manipulative process as well as the theory of every trade. The primary object of her trade schools is the training of foremen, bosses and subordinate officers, the non-commissioned officers of her industrial army. The journeyman receives his training, not in the trade school, but in the industrial continuation school along with his work as an apprentice. Such schools to teach the art of trades, and not her technical schools, form the real heart of the German system of industrial edu-

cation. While we may not find it wise to copy Germany, the most important thing we have to do is to bridge over the existing gap between public grammar-school education and industrial life. But this is not all that we have to do. There is danger that we may try to give vocational guidance too soon, before the capacities of the child have emerged or are feasible. The fact that a child is lazy, discontented or restless is not an infallible proof that it is a motor-minded child. We must also be careful lest, by making too definite the child's preparation too early, we build up a system of industrial castes and condemn the child to a social level from which he can never rise.

Vocational training, as Mrs. Ella Flagg Young says, "must be joined in, not tacked on to our system of education. It must be kept elastic as long as possible, and even as late as the university there must be left some outlets for escape." A young man who entered Harvard and, under its too liberal system of electives, chose practically nothing but physics and electricity, found himself, upon graduation, working side by side in the Boston Subway with and at the same wage as a working man who had received all his training in night schools. He was absolutely unable to pull away from his companion because his own technical education had been no broader and no deeper than that of the Boston night schools.

As to vocational training, industrial in character, the following general statements may be made. The vacation schools first showed the way, and we are learning that manual training deserves a place through-

out the entire course of study, both for its educational value and as a means of self-interpretation to the child. Physics, chemistry and even biology, taught for their cultural rather than their industrial character, must find their way into the grades, and shop work must be offered by the sixth year. The purpose of all this, in the judgment of Mr. Charles F. Warner, is to assume "that the school is a proper place in which to employ many of the activities and powers that are found exercised in the life and industry surrounding the school, and likely to be continued in any given community. The school should be considered part of life in a real sense; but its main purpose is to teach the child how to live; if it should teach the children also, in some measure at least, how to earn their living, no great harm would be done, but that should not be the main object." Incidentally, the industries will not fail to realize the effects of such training in greater efficiency, intelligence and skill in the youth from such schools, who enter the trades after the school days are over. Next will come manual training schools. These also will be schools of general education, not trade schools. They will train the general efficiency of the hand, the eye and the brain, and will familiarize the scholar with the elementary processes of several trades, thus giving a wide scope of choice and a broad view for specialized work afterward. Side by side with the manual training high school will be the trade school, either public or private. Such schools should cover four years of training for pupils fourteen or fifteen years of age on admission. It is

advised that the four years of instruction should be divided as follows. The first two years will cover general shop instruction, together with related mathematics, drawing, natural sciences and English. The work of the last two years, some of which could be gradually completed during the evening or on the part-time system, should give the shop instruction for particular trades, and, for each trade represented, drawing, mathematics, physical or biological science, applicable to that trade. The history of America and civics should be treated as concretely as possible, and shop and business English. Beyond these come the technical schools of theory and practice and the technological or engineering colleges. Supplementary to all these, are the half-time trade and technical schools, of which the University of Cincinnati was the pioneer, and in which the Y. M. C. A. and some public school systems have already made experiments; and the evening and correspondence schools.

These ideals of industrial training are already coming to pass. They involve both a revision and the arrangement of the school curriculum that shall give manual training and the physical sciences their proper cultural places, and also the addition of new public and private schools for special vocational purposes. They will attract the attention of truants, boys who are duller mentally than their mates and who feel the tedium of the school, and children who must or desire to enter the active work of life as soon as possible. They will also fit the needs of the boy or girl of eighteen who wants to decide upon his life work or to enter

upon it. They will also continue to supply the world with its leaders in industry and commerce.

Vocational guidance is just as needful as vocational training. Children are precipitated into life in an age which has the most complex industrial and social conditions of any in all history. We must not only prepare our children for their industrial future, but we must instruct them and their parents as to the fullness of their opportunities. The necessity of systematic guidance is stated in one of the Brooklyn reports, as follows: "The high-school teachers and the school authorities spend much of their time in studying the requirements of the colleges, planning to advise pupils in a broader selection of a college to which they shall go, and in fitting pupils properly to win success in the college of their choice. This is proper and well, but it should be remembered that less than 10 per cent. of the pupils who enter high school ever enter college. This busy world which these toilers enter is a much more complex machine than that which the college freshman enters. A wrong choice, a beginning under unfavorable conditions, and a failure in the chosen field, mean misfortune to the individual and a loss to the community." Genius, as Bloomfield points out, is just as likely to be born among the poor as among the rich, but among the former it is more likely to perish for lack of opportunity. This work of vocational guidance we are beginning to do in various ways. Under the leadership of Mr. Eli W. Weaver of the Brooklyn High School, an organization called "The Students' Aid Committee" was started

by the High School Teachers' Association, but without official connection with the schools. Its purposes were to collect information, to seek opportunities for promotion and profitable employment for the graduates of the high schools of New York City, to advise graduates and students of these classes in regard to the selection of a suitable vocation, to assist pupils to secure employment during vacation, to prepare for the use of employers a list of suitable persons, by the aid of which help can be selected. This work has extended throughout the New York schools, and there is now a teacher who is a vocational adviser in every one of the high schools of the metropolis.

It is hoped in New York City that this matter may be taken up as a school function in a more definite and larger way and the city has been asked for an appropriation of $10,000 a year to bring the plan into effect. In Grand Rapids the school committee in cooperation with the Board of Trade supports an employment agency, which is a very effective vocation bureau. In Foxboro, Mass., an organization is in operation in connection with the public library. In Cincinnati the Child Labor Law is administered by the school authorities, and the head of this bureau has interested himself in the matter of properly advising those who come to him. In Boston the work is done by cooperation of the School Board and the Vocation Bureau, and there is also in one of the high schools a normal school to train for the work or the profession of vocation counselor. In Edinburgh, Scotland, the trades unions as well as the employers' and capitalists'

associations are allied in the work. Miss Julia Richman has a counselor working all the time to guide her pupils who left school at fourteen.

The work of vocational guidance began in a more individual way, under the efforts of the late Professor Frank Parsons, who was the founder of the Vocation Bureau of Boston. He originated a system of skillful questionaries, by which individuals could undertake a self-examination of their own capabilities, and he undertook to supplement such knowledge as individuals could secure for themselves and he could secure of them, by a study of the vocational opportunities of Boston and vicinity. This work has continued and is now being carried on through the Y. M. C. A. and several social organizations.

It has been shown that when students can be influenced to apply to their teachers or to others for advice before going out to seek work, many can be persuaded to remain in school until they have acquired a more general and extended training, while "the life-career motive" may be made, as President Eliot has shown, the most potent one for personal improvement. The information which is collated as to the educational and vocational opportunities open to school children is often of inestimable value to them. The most difficult and the most vital service rendered is often, as Felix Adler says, to prevent waste of energy by persuading young people that there is a great gap between their admirations and their endowments. The total result of such work must be to greatly prolong the average period of training and greatly increase the

efficiency of those trained, to connect the elementary schools with the higher training schools and with employers, and eventually multiply the human capital of the nation.

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XV

SOME HIGH-SCHOOL PROBLEMS

A VISITOR to the assembly-room of a city high school will often find the blackboards crowded with colored drawings, executed with ingenuity and some artistic skill, advertising a dozen different student organizations. These "side-shows" to the main "circus" have become a very important part of modern public school life. They are manifestations of varied instincts which are not satisfied in the school curriculum, and furnish opportunities for expressions of talent for which the school work itself is insufficient. Their significance in education is therefore great, and progressive high-school teachers are regarding them as an addition to their own opportunities.

The most popular of these organizations are those for athletic purposes. The athletics of the modern high school are usually conducted to-day under the auspices of a single association, which either embraces all the school in its membership or such as have paid a small annual fee. Its affairs are usually in the hands of a board, consisting partly of students, partly of the alumni and partly of the faculty. The coaching, the training and the travel of the representative school teams are under the charge of teachers who are engaged with this purpose largely in view, and who are especially

delegated to these tasks. All who take part in games representative of the school are obliged to fill out eligibility slips, which name the definite sport in which they intend to engage, certify to their class standing and contain the signed consent of their parents. These slips are supplemented by a more or less careful physical examination of those students who have made these entries, and their practice hours are regulated with reference to the periods of home and school study. This plan has cured many abuses of school athletics, and the incentive of the scholarship requirements is doing a great deal to-day both to retain athletic boys in school and to maintain their scholarly interests. The schools have not yet entirely overcome the danger of overtraining and overstraining boys who are in their fast-growing period. The "marathons" which swept the country in the fall of 1908 are an illustration of this folly. Football fatalities and serious accidents are still distressingly common, though they seldom occur in schools where there is careful coaching. The ambition to gain the coveted "C" or "D" or whatever the school "letter" may be produces a one-sided paragon, but recently school athletic coaches have worked out schemes of track athletes in which victories are won only by those who have the all-round ability to enter in several different styles of contests. This tends toward the English ideal of making every schoolboy a possible contestant and an interested candidate, and of rewarding the well-developed lad of fine general average rather than the "wonder" in a single event.

The other active school organizations are for literary, debating, scientific, dramatic, musical and public purposes. Entrance to these organizations is usually by election, and the interest is at least partly sustained by making them somewhat exclusive. They are usually allowed the use of rooms in the school building, and their meetings are open to and are often attended by the faculty. Positions of leadership in these societies are eagerly coveted, and sometimes their respective presidents constitute a school council for student government or advice. Of all these the organization which publishes the school paper is perhaps the most valuable because the regularity of publication imposes regularity of work, and gives practical experience both in literature and in business. Both boys and girls are usually admitted to these societies, although in the larger schools the boys and the girls organize separately.

Of quite a different character are the secret fraternities and sororities which have lately made their appearance in our high schools, large and small. These societies were organized in imitation of the secret societies of the colleges. They were, however, created in response to no obvious need, and it is the public impression that they emulate the worse and not the better side of college fraternity life. Their one strength is exclusiveness, and they were started in a snobbery which had, no doubt, always existed, but which is accentuated by publicity. The local chapters are usually exceedingly small, and when sometimes they are so very small as to seem to have lost signifi-

cance, the individual members are sustained in their splendid isolation by the realization that they are related to chapters in other cities. Unlike the college fraternities, there is no delay for examining the character and good fellowship of prospective members, but boys and girls are pledged even before they enter the high school, sometimes at the immature age of twelve or thirteen. These organizations tend almost invariably to gather the sons and daughters of the rich. The standards which they set up are those of position and dress and society, rather than those of literary or intellectual power, and the members are likely rather to scorn than enter into the activities of the more serious non-secret organizations of the school. They thus shut themselves out from some of the most wholesome methods of school education.

While snobbery is not a lovely, it is a very natural human trait, and is not entirely unknown among adults. There is often a genuine fellowship among the members of these secret societies, which is natural because the members are chosen from the same neighborhoods or the same social circle. These friendships are cemented by having lunch near the school together, by the weekly meetings which are usually held in the homes of the members, and by elaborate preparations for the annual dance, which is usually the climax of the fraternity year. These societies often go into school politics and sometimes combine against the "barbarians" to control the school offices. Sometimes, however, they take the other tack and have nothing to do with the other organized school activities, even

withholding in proud superiority from other class functions. "Exclusiveness runs to sportiness," and here is, no doubt, the real danger of high-school fraternity life. In Chicago, at least, fraternities began to rent houses down-town, where dissipation and immorality became common, and sometimes the fraternity which has no down-town center makes down-town excursions for the purpose of "seeing life." On the other hand, especially in smaller cities, the inner life of a fraternity or sorority has little which can be condemned except its baseless feeling of superiority and its lack of purpose. The sororities are often simply girls' sewing societies, and the fraternities which meet in homes do no more harm than to perfume the house with smoke and to impose upon the good nature of mothers and cooks.

The general sentiment of intelligent observers is invariably hostile toward high-school secret societies. "They are," says William Hard, "schools of cliques and caste." Figures show that the average scholarly standing of fraternity boys is lower than that of outsiders. Their instincts and activities tend to disrupt the school body. A report in a magazine of one of these fraternities makes this naive statement, "Half the students will scarcely speak to a fraternity man." The implied contrast between "students" and "fraternity men" is obvious. The tendency of the fraternity is toward prematurity, that quality which is making American boyhood and girlhood so unlovely and unwholesome. The typical product of a fraternity is the disagreeable youth who appears in the early

chapters of "Captains Courageous." Though disagreeable like that youngster, he is not hopeless. The attitude of college men toward high-school fraternities is usually unfriendly. While it is true that some college fraternities whose standards of admission are liberal recruit their ranks from neighboring high-school societies, there are both college fraternities and sororities of higher rank who deliberately reject any boy or girl who has been a member of a high-school secret society.

The situation is not entirely discouraging even so far as the young people themselves are concerned. Sometimes a high-school boy after he has had a year of the fraternity and has realized that its exclusiveness is about its only capital yearns for the broader fellowship of the school life and goes into one of the open societies which has a serious purpose. A group of fraternity members in a state where such organizations were proscribed by law actually came to the author one day and asked for a course of study, semibiblical in character, which they might pursue together, in order to make their organization worth while. While the "mob" spirit and the imitation of what is typical college life sometimes leads these organizations into excesses, the individual members are only immature boys and girls, and there must be wise methods of regulating even such societies, which may prevent the harm they are doing and even possibly turn them toward good.

Different methods have been attempted for regulating or suppressing these organizations. The charac-

teristic American way of dealing with an abuse is to pass a law, and several states have hastened to attempt their complete abolition. This has usually meant the changing of names and the loss to the faculty of the schools of the power to control their activities. Sometimes school principals or school boards have fought them by passing regulations, preventing the participation of fraternity or sorority members in any school function. These members have been forbidden entrance into athletics or into scholastic games, or even appearance upon programs at graduation. Such stringent measures have not always been successful because it was still possible to conduct the organizations sub rosa, and sometimes the glamor of exclusiveness has caused the members to make the sacrifice demanded for their faith. Another method of school authorities has been to allow the present members to retain their membership, but to oblige those entering the school to take pledges against joining secret organizations, thus cutting off the supply of new members, but not depriving present members of their supposed rights. The more severe of these repressive policies have aligned parents with their children against the school authorities and even against the laws. Repression has been only partly successful and its results have not been entirely fortunate.

While conditions in some communities may have become so serious that repression was sorely demanded, the best opinion of schoolmen to-day is in favor of a constructive rather than a repressive policy, or, at least, of a combination of the two. While the activi-

ties of the fraternity may turn out to be bad, the members themselves are not so much bad as misguided, and "If you suppress a bad fraternity, there is still left a bad gang." Snobbery though offensive is not criminal, and may turn out to be a fact of life which has in it something of possible good. School principals now see that if they had been more diligent in fostering a variety of wholesome societies, many of them would not have needed to fight the fraternities. The encouragement of these varied organizations and the development of an honor society, open only to the real achievements which boys and girls most admire, membership in which gives the coveted school "letter," tend both to fill the school life so full that there is not much room for secret societies, and also to set up standards more attractive than those which the secret societies can furnish. The development of school pride and school spirit and the enrichment of the social life of the school are also helpful antidotes. The insistence that every fraternity and sorority shall have a faculty member will often solve the entire problem, and a teacher who will see in this relationship a privilege may find here one of the largest moral opportunities of his school work. The principal who acknowledges the claims of the secret societies and appeals to their pride often helps them to find a purpose and to create a body of tradition which may make them forceful in the development of their members. If parents instead of standing up for their children against the school authorities would seek ways to relate these societies more closely to the homes they would

be aiming more wisely. The churches too have an opportunity through the societies which they originate for boys and girls in the last year of the grammar school to form fellowships strong enough to contend against those of the secret societies which the boys and girls may enter later. Exclusiveness at its best may become *noblesse oblige*. The fraternity boy who regards himself and his companions as superior to the commonalty of the school may be led to prove this superiority by right leadership and through service.

One of the most hurtful influences which secret societies exercise is that against simplicity. The high school is a school of the people, and should remain so democratic that the poorest boy or girl may not feel uncomfortable. High-school teachers have lately been starting crusades among their senior classes toward simplicity of dress at graduation. It is to be hoped that the influence may be felt in the return to a similar appropriateness throughout the school year.

One of the forms of prematurity which the secret society encourages is that of too early interest between the sexes. The high-school fraternity generally has its companion sorority, with which it is informally affiliated, and each of them closes its year with a social function which involves dress-suits and party gowns, taxicabs and flowers, which are not only beyond the reach of many of the purses of these young people, but are also ridiculously inappropriate to their callow years. This is only one of the social facts which especially in our large cities is leading educators to advocate the abolition of co-education in high-school

life. It is being increasingly felt that the sexual strain is both unnecessary and unwholesome in the last years of common school education.

All these statements are a part of the great central question which we are confronting in America as to whether our public high schools are actually making better and wiser and more competent men and women. The curriculum is being scrutinized. We are anxiously, and even somewhat angrily, asking why this college of the people must remain the valet of the universities. Why does not the high-school course touch real life more closely? If piano-playing and vocal music are necessary for the culture of our high-school girls, why must the high-school girl add them to her crowded course of study by studying and practicing them outside of school? Why must the high-school girl postpone the study of home-making until she has finished her course and is old enough to be married? Why does the rural high school fit boys only for city life, and why should not the universities accept what the high school chooses to study, instead of the requirements of medieval ages? Shall not all high-school credits be of equal value, and shall not the colleges accept them as such? These questions mark the most recent tendencies of high-school investigation and work. Even more earnestly are the people asking as to the moral influence of the high school. Is it a chivalrous place? Does it make boys and girls better? Does it help them to establish better homes and fit them to become the better parents of better children?

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XVI

MORAL TRAINING IN SCHOOLS

THERE are differences of opinion as to whether moral instruction is desirable or useful. Some would say of morals as Professor H. H. Horne has said of religion, that "It cannot be taught; it can only be imparted." Such assert that knowledge about morals is not moral training, and call attention to the fact that the prescribed and almost universal instruction of children in such a definite moral subject as temperance in the public schools has not had a perceptible effect upon the decrease of the use of intoxicants or the increase of habits of self-mastery. On the other hand, there are those who say that a very important function of education is to increase the power of the ideas over the instincts, which means that children must have ideas to choose from, and that to make a child know what is right must be a help to an intelligent and voluntary choice of the right. It is something to make a child see goodness clearly enough to recognize it. Dr. E. E. Brown says, "Half of genuine morality is ideas." And some have paraphrased an old proverb by giving as the golden text of moral instruction the phrase, "Let youth but know." The expression which I have just used, "The child must have ideas to choose from," sug-

gests the two practical results sought in moral training —intelligence and will. Ethics is ideas, morals is practice. It is the advocates of the importance of right ideas who emphasize the value of moral instruction, while it is the advocates of the importance of will-power and habit who rather emphasize action and individuality. When we define moral training as education for morals, rather than education in morals, even the advocate of will-power will not object to a fair grounding of the child in moral distinctions, while the advocate of right ideas must acknowledge that such intellectual knowledge in itself is only the smallest part of a real moral training.

Not many words are needed to emphasize the need of whatever means may be wisely used to give children a larger stock of moral ideas and to help them to a conscience and the will for goodness. Some of those needs were suggested in the introduction to this book: the increase of prosperity, the development of a civilization which admires success more than duty, the dangerous conditions of city life, the mixed element of our cosmopolitan population, the abdication by the home of many of its olden functions, and especially that of moral and religious education—all these make the modern situation most urgent.

The practical side of the discussion is as to the place of formal teaching of morals in the schools, and as to the incentives that are possible in State schools, which shall really affect moral living.

We have the example before us of two powerful nations, in which formal education has for a number of

years been a definite part of the public school curriculum. These nations are France and Germany. In the schools of France there has been for thirty years a compulsory graded program of moral education, with an elaborate series of text-books. Its authors sought to find what moral qualities are desirable in adults, and then proceeded to arrange a program in moral instruction which should emphasize all these qualities in turn. It is an outline of moral duties rather than a course of study suitable to children of public school age. The books are catechetical in character. They are somewhat brightened by illustrations from real life, and each lesson concludes with a formal résumé of the work of the hour. Although this work has been accepted by French parents as a prescribed portion of the school course, an impartial study shows that it entirely fails to take account of the stages of child development, that it does not relate itself to the rest of the work of the schools, that it concerns itself with the formation of enlightened intelligences but not of strong characters, and that it tends to treat morality as a veneer to be put on, rather than as a life to be developed. It does not appeal to the sympathy and conviction of teachers, who alone make moral instruction vital, and it almost fails Fouillée's admirable criterion, "The teacher should form not memories, but consciences." As children advance in intelligence this program does not command their respect, and the fact that it does not reach very deep is shown by an examination of the records made by more than three thousand primary-school children, who were asked to de-

scribe the most beautiful act they had ever seen, about half of which were filled chiefly with extracts from the moral illustrations with which they had become familiar in their text-books. The evidence of one teacher will not be exceptional who testified, "My prize man in morals is the biggest knave of the lot." The chief defect of the French system perhaps is that there seems to be no attempt to relate this instruction to the school habits of the children, to their life together and to their associations with their homes and society. Mr. Herrold Johnson states that the main defect of the French moral instruction is that "It has no vista, no escape into the ideal and the Infinite." In saying this he does not refer to the very meager recognition of the existence of God and of the life immortal, but to the fact that all this teaching is commonplace and untouched with poetry and imagination. The attempt to secularize the schools has deprived them of certain influences which are universal and legitimate, such as that of sacred art, the uplift of the cathedrals and hymns and poems of aspiration. There are just coming into being supplementary books for French use, in which morals are treated not from the point of view of a syllabus but by means of heroic and inspiring stories, and here at length the elements of idealization and of actual approach to the child mind are beginning to receive their place.

While the system of moral instruction in France is absolutely divorced from religion, that of Germany is under the control of the State church. Whereas the French system builds upon a code of morals, the Ger-

man teaching is based upon the historical personages, the leading facts and events of Scripture, reinforced by the memory of about fifty of the great hymns of the Church. This instruction starts from a conservative view of the Bible, and its working out in detail depends upon the scholarship and ideals of the individual teacher. One teacher may make the work a philological excursion; another may present orthodox beliefs; a third may give dry moralization; and another may indulge in sentimental esthetic reflections. It is freely acknowledged that religious instruction has remained untouched not only by modern scholarship but also by modern pedagogy. It contains dogmatic material such as the catechism and the church creed, which belong rather to the church than to the school. It is probably more effective with young children than with older ones, but it poorly prepares for views of the Bible and Christian thought which they will meet in the university and modern life. Intelligent Germans think it not far from the truth to quote a saying of one of their eminent theologians, that the German people must have much religion in their hearts, inasmuch as their system of religious education has not yet rooted it all out. There is, however, something desirable in the retention of the Bible in the schools as the necessary furniture of a cultivated mind, and it is agreed that where the teachers are not only competent but reverent men, keeping that close contact with the lives of their scholars, which is more common in Germany than in France, they often succeed by their personality, their example and their skillfulness in pro-

ducing or helping to produce moral characters of intelligence and will-power. Instances are related where, in the younger grades, the dramatic portrayal of an Old Testament story has brought sympathetic tears to the eyes of the class, while the moral of the tale was evidently received into the eager apprehensions of all present. Observation also shows that among older scholars the contact of the master with his boys, in the informal excursions which are so common in Germany for botanizing or for visiting historic sites, gives to the more formal teaching of the classroom a vitality which is character-producing.

Evidently the lessons which we can learn from these two countries are only indirect. That both have thought it worth while, each according to the genius of its own people, to make this matter a definite part of the work of the schools should be encouraging to us to give our children, according to the best wisdom of our race, an adequate possession of the spiritual riches of the race. We shall probably find it wise to substitute for the library method of the French some kind of a laboratory method. While we cannot expect ever to place moral instruction in our schools under the control of the churches, it is a fair question why, if we allow our boys and girls to become familiar with the religions of Greece and Rome, and the ethical ideas of the classical poets and orators, we may not also inform them of the religious ideas of the Hebrews, and of the ethics of their prophets, psalmists and religious teachers. And while our young people are becoming familiar with the English classics, is there not some

way by which they may be taught to know our greatest classic, the English Bible? But does this constitute training in morals?

During the last few years many earnest studies and experiments have been made in this country in this realm of moral training. The most valuable guidance, no doubt, has come from child study, which may enable us to avoid the French error of neglecting to consider the receptivity of the child. We have discovered that little children are not moral or immoral, but display "a disorderly jumble of impulses, each pushing itself upward in lively contest with the others, some toward what is bad, some toward what is good." The years between six or eight and twelve have been defined as "barbarian." The child then is strongly conscious of his physical energies and is busy in satisfying the instincts of play and the appetites of sleep and food. He is strongly imitative, generally docile, and incapable of appreciating ideals apart from strong personal attachments. He is much of a conservative and tends to follow willingly in beaten paths. With the approach of adolescence there is a short period of intense moral feeling, verging upon sentimentality, which later deepens down to a gradual evolution of individuality and will-power. The early years of adolescence are still strongly characterized by hero worship, and the power of dwelling upon abstractions and philosophizing about ethics does not begin to be possible until the later years of the period.

We seem, from this brief synopsis, to be guided to the conviction that young children need to be habitua-

ted to the moral code of their elders, and as the best way to get good habits is by getting good deeds, any moral code which is communicated must be supplemented by a varied school discipline which shall make possible the exercise of many simple virtues, by a supervision of play, sufficient at least to secure fairness and honor, by a self-government of the class and of the individual, but most of all through the character of the teacher and by the attachment of the scholars to the virtues which he exemplifies. When the years of strong feeling appear, there is opportunity, by enthusiastic approach to new subjects and by bringing out the great moralities as expressed in the classics, English literature and the sciences, through school loyalty and team work in play and work, to satisfy the moral sentiments of that period. "In teaching anything we teach morals," says Professor George H. Palmer. In the later high-school years opportunities of responsibility and leadership, the endeavor to teach the scholars to respond to large things in a large way, and not as the school too often does to little things in a little way, and still better, forcing each individual to meet real moral crises by actual personal decisions, these will help attain the supreme end of moral training, self-propulsion, personal honor as well as conscience, and that real morality which exists when the moral man obeys himself.

All this so far is informal and indefinite. Our best knowledge of formal training leads us to suppose that it may be best given in the earlier years, not through types of theory, but by stories, each of which

is a type of real virtue. These stories must answer questions which are already being raised by the children, or which refer to experiences or acts of their own. In the use of these stories it is necessary to remember the truism that, when it is necessary to point a moral it is useless to point one, because the child is so insistent upon making his own applications that when we lug in lessons of our own we entirely miss the point. We must often, in moral training, forget that we are moralists, and remember that these are children. It is probably impossible to prepare a book even of moral stories which can be used in consecutive order. The teacher who is a physician of the soul will apply his medicines according as they are needed, and will reiterate stories which bear upon certain truths until the children continue to live them, until the right paths are worn. There must be, no doubt, a code in the teacher's mind, but there never seems to be a time before the adult years when it is wise to communicate that code in set terms to children. This does not mean that immortal phrases containing golden texts are not of use, but they become memorable for their poetry and through their relation to great stories and great experiences rather than because they are expressions of morality.

In early adolescence the method of story-telling yields to that of biography, and moral instruction is best given through the lives of great men and through great fiction which has made characters passing through moral experiences as real as if they had actually lived. When we try to teach morals by mere words the

scholar gets words, but when we do so through lives he gets images and ideas. The pointing of a moral is just as impertinent here as in the earlier years, but it is now feasible and desirable to get the young people to state aloud and definitely the morals which they themselves have discovered. By the age of sixteen an entirely new method of moral training becomes possible, which is yet almost untried. It might be called that of the "case" system. By placing before the young people actual or supposed instances involving simple or complex moral situations they are enabled to engage in practical casuistry and to make separately and conjunctly moral decisions, which honestly made are likely to become effective in their own conduct. Even here let us not force introspection too early. Such books might properly be followed by text-books on social service, which should emphasize a larger view of patriotism, deal with matters of civic health, and culminate in practical determinations for good citizenship.

These statements involve an individual system of moral training, which in its completeness we have nowhere attained, the materials of which, however, are gradually being brought together and experiments in which are being made that are most hopeful. We shall soon have available a practical series of text-books which, when completed, should consist for the scholars of collections of great stories, selections of great classics, chosen not for gerund-grinding and wearisome analysis, but for moral inspiration, and books on actual ethical situations. These will be ac-

companied by graded guide-books for teachers, containing the principles which have been suggested, and showing definitely how to apply them according to the advancing needs and capacities of the young.

The importance and the need of instruction in all the facts of physical life has suggested the inquiry whether sex-instruction may be proper as a subject of general instruction in schools. Some successful experiments in the teaching of biology have indicated that it is possible through this means to give to children and young people the varied information which their advancing maturity requires, which may be their protection, while it is thought possible in separate classes of the high school to apply some of those positive moral incentives and deterrents which shall help to carry them through the stormy adolescent years. Already ethical specialists are querying whether we may not overstress the need of information about and fear of the consequences of impurity and fail to see that the essential thing is the securing of right emotional attitudes. The moral conditions in some schools, city and country, are such that friends of morals may be pardoned if they seem to be extremists in their determination to make them better.

Two great difficulties in the way of moral training remain. One is that the great majority of graduates from the public school are still morally immature. The most permanently practical methods of training, viz.: those which affect the will, are largely impotent before the development of individuality. All that the teacher in the grades can hope to do is to inspire the

children to love goodness as they behold it in herself, or visualize it in their heroes, and to begin to practice good physical habits. The school unfortunately must leave to society the completion and solidifying of the moral character during the years of the growth of the will, and for this task society is sadly incompetent. The two special perils to all of us in living a moral life are probably overstrain and wearing out, the sudden and the gradual failure of the moral will. The school can hardly anticipate these stages thoroughly. Religion, if it be persistently applied, is the true safeguard, but many people never come into real contact with the religious motives, and society is not yet geared to be an efficient moral stimulus. The most it can do is, by its deterrents and penalties, to keep an outward restraint upon conduct and preserve the conventionalities.

The other difficulty is a kindred one, viz.: that the school is not the only moral influence which affects the young. The child may go from a school of moral ideals, and perhaps to a dissolute or undisciplined home. And "the family," as some one says, "is social atmosphere." He may be touched by the degrading influences of the street as many hours as he is by the uplifting influences of the school. He may be entirely without the co-operative moral help of the church. Happy indeed is the child who lives in what Dr. Rufus M. Jones has happily called, "a righteousness-vortex," about whom the influences of the conjunct life are spread like angelic wings in purity and love. Such a heritage is denied to multitudes of children, and the Roman Catholic and the Protestant churchmen alike

are agreed that without it moral training in the schools, though helpful, must forever be imperfect.

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XVII

THE SOCIAL SCHOOL

THRIFTY Americans have begun to feel that the use of their extensive school plants for not more than seven hours a day during one hundred and eighty days of the year is a waste of opportunity. The educational needs of working people, old and young, and the social needs of neighborhoods, rich and poor, have suggested the larger use of schoolhouses. And now, many of the schoolhouses in our cities are utilized for various purposes twelve hours a day during nearly every day in the year. The most thorough study of these wider uses of the school plant is that which has been made for the Russell Sage Foundation by Clarence Arthur Perry, and to this study we are indebted for much of the facts in this chapter. Mr. Perry classifies the uses of schoolhouses, outside regular school hours, as follows:

EVENING SCHOOLS.
VACATION SCHOOLS.
SCHOOL PLAYGROUNDS.
PUBLIC LECTURES AND ENTERTAINMENTS.
RECREATION CENTERS.
SOCIAL CENTERS.
ORGANIZED ATHLETICS, GAMES AND FOLK DANCING.
MEETINGS.

Of these uses the fourth and eighth are almost entirely for adults.

EVENING SCHOOLS

Evening Schools represent the first extension use of schoolhouses. The scholars are usually above fourteen years of age and are generally employed during the daytime. Of course, the work is practical, "stripped to its fighting clothes." Its single purpose is to give those who are entangled in the industrial machinery a means of escape. It usually includes reading, arithmetic, composition, penmanship, drawing, geography, hygiene, physical training, American history, civics, book-keeping, sewing, millinery, dressmaking and cooking. An important part of the elementary work is that of teaching English to foreigners. In Chicago 57 per cent. of those registered enter the English classes for foreigners. In the evening trade schools such subjects are taught as carpentry and joinery, cabinet-making, pattern-making, blacksmithing, machinery, shop work, printing and typesetting, mathematics, free-hand, architectural and mechanical drawing, machine designing, applied electricity, engineering, electric wiring and installation, industrial chemistry, applied physics, advanced dressmaking, millinery and domestic science.

These evening schools have few problems of discipline. After the first sifting out process, those who remain are serious-minded. Each is anxious to make the most of his limited opportunities, and the methods of instruction are almost entirely individual. These

classes are usually so wisely conducted as to retain the confidence and support both of the employers and the labor unions. In some states it is being realized that a child has no right to do himself the injustice of going out into the world inadequately equipped for the duties and competitions of life. The compulsory system has already been adopted in nearly the whole of Germany, at least for young people up to the age of sixteen, seventeen or eighteen years. The Massachusetts law is to the effect that wherever a public evening school is maintained, which any minor leaves who is over fourteen years of age and who cannot produce a certificate as to his ability to read at sight and write legibly simple sentences in the English language, no person shall employ him unless he is a regular attendant at an evening school or at a day school. In order to make it easier for working people to attend without the weariness and loss of time occasioned by going to their homes for supper it has been proposed that the schoolhouses which furnish noon lunches should also furnish a simple supper to those who are on their way to the evening classes.

While the course of study is severely practical, there is often the celebration of patriotic anniversaries, sometimes instruction in chorus singing, often the use of the gymnasium, and in the manual training department the opportunity of making at Christmas-time baskets, calendars and other articles for gift purposes, just as is done in the day schools. There is also close correlation with the recreation and social centers, with their opportunities for relaxation.

VACATION SCHOOLS

The Vacation or Summer School is entirely for children of school age. The first purpose was to take these children off the hot and crowded streets to places of physical and moral safety. It is now being recognized that continuous education is not necessarily unhealthy if it be pursued under healthful conditions. The instruction is nearly all in the nature of handwork. There is almost no work with books. The children receive instruction in chair-making, basketry, bench work and fret sawing, elementary woodwork, Venetian ironwork, cutting, elementary sewing, dressmaking, millinery and embroidery. They are also instructed in the domestic arts and cooking. The very small children are given kindergarten work. Certain cities have added such new courses as lessons in first aid, clay modeling and kite-making. Games are introduced, both for educational and social purposes. These are selected with regard to their cheapness, so that the families of the children may be able to buy some of them for home amusement during the long winter evenings. The class work is relieved by a free recess and by supervised marches, drills and skipping games, and by songs and stories. In Cincinnati there is a mothers' meeting one afternoon a week at each of the vacation schools, including a program of music and recitations in which the children take part. In New York City the talks on city history are made more impressive by excursions under the care of the teachers, to various historical places. In other cities

they are taken nearly every week to one of the parks or to the zoo, or to a concert in a park or a music hall. The average cost of these schools for a summer is not more than three dollars a pupil.

The influence of these schools has been much broader than was anticipated. Not only have the lives and health of multitudes of children been saved, but the street gangs have been broken up, and the boys have been so wholesomely busy that they have ceased to be a nuisance. As the result of instruction the living conditions of families have been improved. The children have returned to the public schools in the fall less demoralized in health, morals and readiness for work than otherwise. Many have obtained promotion as the result of attendance at vacation schools, which they could not have reached otherwise. The educational fruitage has been large. In some cities industrial and domestic science departments have been put in a number of the day schools, as the result of the vacation schools. The school work has felt the influence of the manual and play methods of the summertime, since many of the summer classes have been conducted by the same teachers as those in the winter. Some of the children have said that this was the first work they had ever done with all their might. Alert teachers have not been slow to learn the educational lesson of such enthusiasm.

SCHOOL PLAYGROUNDS

The school playground is usually open from one to half past five daily, during most of the summer vaca-

tion. After assembly, with singing, the salute of the flag, and perhaps a short talk, there are alternately, organized games, organized free play, and apparatus-and-occupation-work. The supervisors arrange the program so that all the children enjoy in turn the whole list of play opportunities. Sometimes clubs are organized for more or less serious purposes. Occasionally a play or tableaux are prepared. There is a tendency to insert hand work. Folk dancing is taught. In Los Angeles brass bands have been organized.

The line between a school playground and the vacation school tends to become an imaginary one, and while there is usually not room in the same yard to conduct a vacation school and a playground, some of the instructive activities of vacation schools appear in all the best school playgrounds. The shower baths of the school are always used, or if they do not exist, may be inexpensively provided. Many cities equip their school playgrounds with traveling libraries selected from the public library, being used in one yard after another. The youngest children gather around the sand pile, in the care of trained kindergartners. Even babies are admitted with their mothers or older brothers and sisters, and are given a tent in a corner. An outdoor day nursery is provided in Cleveland in one of the congested districts, open through the long summer days, under the care of trained nurses. The addition of nurses to a playground staff is being urged everywhere, especially for their practical help in the instruction of mothers and in the care of babies.

School playgrounds usually originate in a parent-

teachers' association, a civic club or some women's organization. Whatever may be the auspices under which park playgrounds are conducted, playgrounds on school property are usually under the charge of boards of education. In Boston all the playgrounds are in charge of the head of the School Department of Hygiene, part of the expenses being borne by the Park Commission.

The results of school playground work have been just as happy as those of vacation schools. There has been a lessening of the loss of children's lives, due to accidents in the street or to their frequenting railroad tracks and dangerous swimming places. There has been an Americanizing influence in the amalgamation of various races during childhood through play. There has been a new and happier relation to the school authorities. The relief of mothers from the care of toddlers and from the worry over mischievous children has given them more time and energy for their household tasks. The wage-earner himself has been enheartened and made more efficient through the consequent relief to his wife. The moral efficiency of the playground does not extend beyond the radius of a quarter of a mile. Within that radius it is claimed that it reduces juvenile delinquency over 40 per cent.

PUBLIC LECTURES AND ENTERTAINMENTS

School children are not usually admitted to evening lectures in schoolhouses, although sometimes glee clubs from the grades have an introductory part in the

lecture program. In Cleveland and in Newark no disorder has resulted from the admission of advanced pupils of the grammar schools. Subjects interesting to children of this age have been especially selected, and it has been felt that the regard for the future of the lecture system requires the training of young people in the lecture habit. The Moral Education Board of Baltimore has prepared an excellent series of talks for school children, illustrated by the stereopticon. The Board sends its experts from place to place to give a demonstration lecture, sometimes in the day-time and sometimes in the evening, and afterward such lectures can be given by school principal or teacher. The purpose of these lectures is to illustrate morality by exhibitions upon the screen of moral virtues in action.

Many schools are now equipped with a stereopticon, and the Board of Education furnishes a liberal collection of slides. Informal talks are given by teachers, illustrating the various subjects of school study, and the children themselves speak extemporaneously in the presence of the slides. This work is done, of course, during the school hours, but in the city of Detroit the great collection of slides owned by the Art Museum is available to the school-teachers, and scholars from different schools are taken to the museum during or after school hours, to listen to educative talks by the museum officials. The slides are also loaned to the schools and are often used in the evening lecture courses.

RECREATION CENTERS

A recreation center is a schoolhouse transformed into a playhouse. There is usually a room for quiet games, a space for quoits, ping pong and lively games which can be played in a moderate space, and if the building allows, a gymnasium with its calisthenics, basket-ball and track athletics. In the New York City centers each person who enters is obliged to become a member of a club. Each club is required to hold a weekly business meeting, under the supervision of the club director, and to possess some knowledge of hygiene, civics and American history. The problem of dancing has been faced in the New York centers. An executive committee of boys and girls passes upon the names of proposed members, who have to be indorsed before they can be presented. The small dues not only meet the expenses of a violinist and the waxing of the floor, but afford the members additional enjoyment through entertainments and outings. The results have been most encouraging. On the East Side a group of twenty girls, designated by the police as one of the worst gangs in the region, has been gathered in bodily, and is now tamed and decent. Says one principal, "We have watched many of our girls change from the silly attitude toward the boys to that of practical indifference or open, frank comradeship, and have seen young men who at first came in untidy of dress and unclean of person appear in clean linen, tidy clothes and freshly shaven faces." A director of recreation centers relates that on the evening of St. Patrick's Day

he visited an East Side dancing class, and found one hundred and fifty young people enjoying themselves in a wholesome manner, while in a notorious neighboring dance hall across the way, both larger and easier of access, there were only thirty on the floor.

These recreation centers have had larger results than could have been anticipated. They too have brought together in a friendly way the people of many races, and have created a neighborhood sentiment and loyalty. They have developed civic activities and have become not a substitute for but a recruiting ground for the public night schools.

SOCIAL CENTERS

A social center differs from a recreation center in the fact that it assumes a greater variety of activities. It has been defined by Mr. Edward J. Ward as follows: "It insists that through its extended use of the school building might be developed, in the meetings of our complex life or community interests, the neighborly spirit of democracy that we knew before we came to the city." Mr. Ward also vigorously insists that it is not to be attached in the public mind as either "a rough neck or a low neck institution." It is in every neighborhood for all who live in the neighborhood. While the men's and women's clubs are predominant, there is also a place for children. The boys' and girls' clubs may be dramatic, civic or social in character. They may make use of the library, the gymnasium, the baths and the club-rooms. They require salaried officials, who are given an oppor-

tunity to utilize the social enthusiasm of volunteer workers.

ORGANIZED ATHLETICS, GAMES AND FOLK DANCING

Because of its importance Mr. Perry gives this subject a special chapter. Much of this work is done on the school playground, but part of it is accomplished indoors in the school gymnasium. The special points of interest which he emphasizes are these: The organization of public schools athletic leagues, with the hearty co-operation of school boards, tends to control and uplift the entire athletic activities of the young people of any community. These leagues have developed interest in competitions, in which the athletic prowess of whole classes are involved—thus stimulating healthful activities on the part of all and inducing the more expert to take a friendly interest in the development of poorer athletes. These leagues usually require a fairly high record in scholarship for entrance. The desire to be enrolled induces many a boy to improve his school work. In New York City the schoolboys themselves choose school police to keep order on the way to the meetings. The championship meetings are well conducted, and are crowned by the presentation of athletic badges, which are keenly prized. The coaches and officials of these games are teachers, and the result has been a strong alliance of teacher and pupils, which it is difficult to secure when the only relationship is that maintained during school hours. Everywhere these leagues have fostered clean sport, and sometimes have brought out fine instances of eth-

ically splendid conduct. In the New York schools training in target practice has been encouraged, and a fine quality of marksmanship has been developed.

Similar leagues are being organized among girls. Folk dancing is the most popular activity because it has been found that more girls can engage in the same space than in either class athletics or team games; that one teacher can instruct more pupils in dancing than in any form of athletics; and that it affords girls more pleasure and wholesome exercise than the games and sports. In order to avoid the evils which might arise from wholesale instruction in an art which is so much employed on the stage, these leagues forbid any individual dancing or any exhibition to which an admission fee is charged. The favorite game among girls is basket-ball. Younger children often gather for winding may-poles. It has not generally been found to be wise to encourage games between schools, so the athletic exercises of girls are confined to competitions within their own school.

The variety of uses to which a modern schoolhouse can be put is illustrated by the activities of the Rochester Social Center No. Nine: "Besides being a day, an evening and a vacation school, and serving as a public club-house for men, women, boys and girls, the building is used as a moving-picture theater, lecture hall, gymnasium, a bath-house, a dance hall, a library and a playground house. A free dental clinic is to be established in it, and it has already become a public health office. Its yard is used as a playground and athletic field and a school garden." Nothing else

could apparently be suggested, unless it be a school savings bank. Such a school, as Mr. E. Stagg Whitin says, "duplicates the settlement in all but its personal work, and the church-house or parochial school in all but its distinctly religious work," and its ideal outreach is to keep the motto central, "For all classes, of all ages, vitalizing the vocational aim, pointing toward the religious life of the church, providing the incentive which the occupations lack, and unifying the socialization of man as a member of the State and of the nation." In its relation to children such a schoolhouse becomes a force of helpful influences in many ways. It stimulates the father, recreates the mother, and refines and improves the home. Physically, it affords the children examinations and clinics, baths and well-planned physical exercise and games. It brings them into peaceable social contact with others than their own gang, and it gives the gang a safe outlet. It offers to the child's nervous temperament a more interesting life than even that of the street, and stimulates him without exhaustion. Its clubs, manual training and direct methods of instruction woo him toward the prosecution of his studies, and when he is once gathered into the night school it puts him in the way of a complete preparation for his vocation and for life.

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XVIII

DEFECTIVE CHILDREN

THE first and most necessary step in the care of mentally and morally defective children is to classify them so as to know how best to protect and nurture them. Dr. Fernald eight years ago estimated that there were one hundred and fifty thousand defectives in America, of which existing institutions were caring for only about eight thousand. This is an alarming and perilous situation, for, as Mrs. Anna Garlin Spencer says, "Feeble-mindedness uncared for and unprotected constitutes a supreme social danger. Mentally defective boys 'become town loafers and irresponsible pests;' feeble-minded girls 'are liable to become sources of unspeakable debauchery.' If this be so, nothing in the realm of charitable effort is more needed than a crusade to secure sufficient asylum homes, enough special schools, and proper care for all the feeble-minded of every degree, for every mentally defective boy and girl and man and woman that cannot properly safeguard, support and direct himself or herself. If this be true, again it means that a large sum of money and much personal service is required for this task; and that certainly means that we should know of what divisions this general class of defectives consists. How many of this one hundred and fifty

thousand are merely backward or slow children who can be brought up to average or nearly so by special teaching in the day schools? How many are physically weak because of bad inheritance or malnutrition, or bad air in homes or too little sleep or some other unhealthful condition and only seem to be mentally defective because ill? How many of these must have 'residential schools' for awhile in order to secure proper physical environment, and how many can be improved in their home surroundings by means of aid to the family? How many of this one hundred and fifty thousand are 'mentally feeble,' to use the English term, not 'lacking' but weak in mind? How many of these with special day-school help can remain in their homes and grow slowly to self-support and only need to lean on some stronger nature a little more heavily and constantly than most of us lean on one another? How large a proportion of this melancholy army of defectives are really imbecile, forever incapable of even a small measure of self-direction, but able to become a quarter or third part self-supporting, or even more than that, under proper care? And last of all, how many are idiots, just breathing and living, but not capable of anything distinctively human?"

Dr. Edward T. Devine calls attention to the fact that it is not only socially dangerous to let the imbecile "shift for himself," but that "it is socially extravagant and personally cruel to brand a child as feeble-minded who may be only half-starved of food or sleep or air, or only temporarily 'slow' from want of proper care or understanding of his peculiar educational needs."

The schedule for the classification of deficients which has become recognized as standard is that furnished by Dr. Martin W. Barr in his "Mental Defectives." It is as follows:

EDUCATIONAL CLASSIFICATION OF THE FEEBLE-MINDED.

Asylum Care.

IDIOT.

Profound { Apathetic / Excitable } Unimprovable.

Superficial { Apathetic / Excitable } Improvable in self-help only.

IDIO-IMBECILE

Improvable in self-help and helpfulness.
Trainable in very limited degree to assist others.

Custodian Life and Perpetual Guardianship.

MORAL IMBECILE

Mentally and morally deficient.
Low Grade: Trainable in industrial occupations; temperament bestial.
Middle Grade: Trainable in industrial and manual occupations; a plotter of mischief.
High Grade: Trainable in manual and intellectual arts; with genius for evil.

Long Apprenticeship and Colony Life Under Protection.

IMBECILE.

Mentally deficient.
Low Grade: Trainable in industrial and simplest manual occupations.
Middle Grade: Trainable in manual arts and simplest mental acquirements.
High Grade: Trainable in manual and intellectual arts.

Trained for a Place in the World

BACKWARD OR MENTALLY FEEBLE.

Mental processes normal, but slow and requiring special training and environment to prevent deterioration; defect imminent under slightest provocation, such as excitement, overstimulation or illness.

Basing his statements upon this classification, Dr. Alexander Johnson has described the modern treatment of defectives as follows. Of the low-grade idiot, first, he says: "As dependent for food and cleanliness as a baby, it is evident that unless he has parents able and willing to care for him, he can only be treated as our civilization demands he shall be, in a well-equipped asylum. The only room for difference of opinion as to the nature of that asylum is on the question of whether it should be entirely separated from other institutions, or should be a part of a large whole, receiving all, or most other classes.

"The idio-imbecile, like the idiot, is a proper object of asylum care. The border line between classes is not a hard and fast one for the class, still less for the individual. Even in idiot asylums there is room for training. Although the idiot or the idio-imbecile may be a life-long object of a maternal care, yet it may notwithstanding be worth while to spend much time and effort, spread over many years, upon his training, since by so doing the burden of his care during the remainder of his life, perhaps twenty or thirty years, may be greatly lessened and his own comfort infinitely increased. Sometimes in the apparent idiot may be wakened some little spark of intelligence, enough even to justify his advancement to a higher grade. We must always and in all grades be prepared for improvement and movement from one class to a higher, or the reverse.

"The next class in Dr. Barr's schedule, the moral-imbecile, presents our most difficult problem. The

problem, however, is not as to the nature of his care. For him, even more than for the idiot, care must be custodial and permanent. To this class belong the tragic cases which, happily infrequent, are so dangerous to themselves and society if neglected. Monsters of erotic vice, and monsters of cruelty, like the boy Pomeroy, are not unknown in institutions for the feeble-minded, while those whose propensities for thieving and petty, spiteful trickery are seemingly ineradicable are quite common. There are no doubt many of this class confined in prisons. These are moral imbeciles who have not been recognized as such. Wholly irresponsible, not so much immoral as amoral, they are often physically strong and possessed of much native ability. The problem is how to control them so that their vicious tendencies may be curbed, while they may be induced to lead a useful and reasonably happy life.

"For these, if for any, is the method of asexualization justifiable, although the fact that they are known to be dangerous if at large, makes their parents, as well as the authorities, content that their sequestration from society shall be permanent. The argument for the knife in their case is that relief from the urgency of the sex instinct frequently results in a decided weakening of other evil tendencies.

"As Dr. Barr suggests, hard work and vigorous play constitute the most helpful conditions for the moral imbecile. The adjustment of all his circumstances so that without undue severity his forces may be led into useful channels is to the heads of

our training schools a constantly recurring problem.

"The next class, by far the largest, much larger indeed than the public usually believes, the true congenital imbecile, is fortunately the easiest to deal with. Children always, from infancy to age, growing up to have the bodies and the passions of adults, but always immature in mind, they call for training and control. Grading insensibly from the idiot class and that of the moral-imbecile and differing among themselves more than normal children differ, the training they need must be largely individual.

"With the feeble-minded as with all other classes, for the best results training must begin early in life. Those who have had these children in charge know that a large proportion of them may be trained to the point of complete self-support, another large proportion may be taught to do a great deal of useful labor. None of them is utterly void of usefulness. And with the loving sympathy they often receive they may all be made very happy. In fact cheerful, contented and happy lives are the rule rather than the exception in the well-ordered training schools for the feeble-minded which can now be seen in many states.

"The advantage to the trained defective in belonging to the institution, instead of being driven out to a cold and unsympathizing world, is also very great. In the institution he must work, but he is not overworked. Especially he does not have to decide for himself; no responsibility is thrown upon him. Outside, in the world at large, his strength and ability

cause people, while they want to pay him only boy's wages, to expect a man's work from him. In the institution he is not asked for more than he can give. If he is sick he is cared for. If he misses it in his work, his employer makes allowances. Above all, he has companionship with his own kind, he is not looked down on nor despised by his associates.

"The further advantage to the institution of the plan we have mentioned is that it offers the best possibility of proper classification."

Socially, Dr. Barr finds that the idiot is capable of no more than offices of self-help, which nevertheless materially lessen the burden of his care. The low grade imbecile may be guided in the simple occupations of farm or household, which, with his knitting and weaving, may contribute to his maintenance. The high grade imbecile may attain considerable proficiency in manual and intellectual arts, but still suffers from absolute defect which can never be wholly supplied or restored. The moral imbecile is tricky and untrustworthy, capable sometimes of profuse professions and feelings but devoid of conscience. He may, according to his grade, be bestial, a plotter of mischief or possessed of a genius for evil. But the imbecile who is mentally rather than morally deficient, often possesses the parental instinct and may be entrusted with the care of children or of other incapables, showing sometimes in cases of individuals toward whom custodians can feel nothing but repulsion a most touching affection. These "unfinished infants" are therefore not unhappy, their activities are so intelligent that visitors

cannot believe them to be feeble-minded and they cheerfully adapt themselves to the wisely provided instrumentalities of Nature, of whom they have been called "step-children."

Modern eugenics and modern philanthropy and modern criminology unite in insisting upon the necessity of perpetual custodial care and protection of all these classes, so that they may not perpetuate themselves. Dr. Barr instituted an expensive questionnaire among heads of institutions for the feeble-minded, in which he asked what proportion of those under care were capable of procreation, and received answers agreeing that 80 per cent. were capable of reproducing their kind. Asking how many of any of these classes ought to be permitted to do this, the unanimous consensus was, Not one. How infinitely better then, as Dr. Johnson says, that "in the peaceful '*Village of the Simple*,' as the lamented Kerlin phrased it, these men and women children should lead happy and harmless lives, having all that other villagers enjoy, except the excitements of popular elections and the joys and sorrows of married life. For in the colony they live like the angels in heaven, at least to the extent that they 'neither marry nor are given in marriage.'"

There is still one more group in Dr. Barr's classification, the truly backward child, not imbecile, but with mental processes normal except in time. These children have often been stunted by neglect, abuse or semistarvation, and thus made to appear imbecile or even idiotic. Or they may have suffered from disease or fright or accident. Most such children as have

had proper training have hitherto received it in public or private institutions, and the best and brightest graduates of such institutions who have done well were never feeble-minded at all. If such children have good homes, there is no doubt that their home training may be adequately supplemented by a special department of the public school. For such children the word "atypical" is being used, and Dr. Maximilian P. E. Groszmann has prepared a classification, supplemental to that of Dr. Barr, indicating the varied causes and results of such departure from normal. It is as follows:

I.—Congenitally Abnormal Children (deviating from the standard of human nature):

Idiots, feeble-minded, insane, criminals, and moral perverts.

II.—Congenitally Defective Children:

Epileptics, blind, deaf and dumb, etc.

III.—Children of Arrested Development:

(*a*) *Submerged Classes.*

(*b*) *Pathological Classes* (born apparently normal, but having their development checked by):

1 Hereditary causes, manifesting themselves at certain developmental periods;

2. Disease, fright, etc.

IV.—Atypical Children Proper (deviating from the average human type):

(*a*) *Neurotic ond Neurasthenic Children:*

Overstimulation and precosity. Irritability. Perverse tendencies. Contrariness. Motor disturbances.

Tic. Fears and obsessions. Vasomotor, sensory, and trophic disturbances. Defective inhibition.

(*b*) *Children of Retarded Development.*

(Dr. Barr's "Backward Children"):
Physical causes: chronic catarrh, chronic difficulties of nutrition, serious visual and aural difficulties, etc. Impaired conceptional ability due to retarded brain development.

V.—PSEUDO-ATYPICAL CHILDREN:

(*a*) *Children Whose Progress in School was Hindered by*

1. Temporary illness;
2. Change of schools;
3. Slower rate of development;
4. Physical difficulties such as lameness and deformity, slightly impaired hearing and vision, adenoid vegetations, etc.

(*b*) *Children of Unusually Rapid Development*, without genuine (pathological) precosity.

(*c*) *Children who are difficult of management*, naughty, troublesome children.

Three kinds of classes are proposed for atypical children, says Dr. Amos G. Warner: "training classes for the mentally deficient, coaching classes for the slightly backward, delicate or exceptional, and disciplinary classes for the truant and disorderly." These exist in some cities, but the chief difficulty is that teachers are not adequately equipped for this work. "The normal mind has elasticity enough to withstand the evil effects of bad teaching," but not so the abnormal. Mr. E. R. Johnstone, in an appeal for "For-

ward Teachers for Backward Children," has urged that all teachers, even of normal children, shall have some opportunity to observe atypical and abnormal children in institutions. Among the advantages which he claims for this first-hand knowledge are: an opportunity to study the strong and weak points of children as there exaggerated, a new view of discipline which makes for happiness, a reappraisement of the usefulness of many things taught in the public schools, a new interest in nature study and a new conception of the possibilities of child study. For the teacher who is to work specially with backward children he considers such visits and special summer school work at such institutions indispensable, in enabling such teachers to learn to distinguish and classify defects of the physical and mental faculties of those who shall come under her care. It is through such trained teachers that effective classification of atypical children will come to pass, the merely backward ones being brought forward into the ranks and the imbeciles and idiots discovered and segregated before they slip out into society to do harm to themselves and others.

Medical examination of atypical children and even of those who fail in examinations is coming everywhere, ungraded classes have been started successfully in cities of 25,000 and less, and in rural regions it is suggested that central schools be organized for backward children, the expense to be borne pro rata by the towns or paid out of county funds where that is feasible.

Something has been said of the lessons that may

come to the teacher of average children from the study of methods used in training those who are abnormal. The New Education itself is based, singularly enough, upon what has been learned in endeavoring to train abnormal rather than normal children. As the editor of The Survey has said, "From those who wrought in the darkness of the blind child and in the silence of the deaf child have come light and voices to make the way plainer for the teacher of the usual. Years before the era of the kindergarten and what has been called the 'new education,' methods of training were found necessary for the feeble-minded radically different from those customary for normal children—object teaching, nature study, sense-training, manual training, directed games, etc."

"The church of the divine fragments," as someone has called the institutions for the defective, has become the benefactor of all childhood. It has shown us how to train the main and accessory muscles through play and manual training and has convinced us that through the hand we have more acceptable ways of educating the memory, observation, attention, will, reason and judgment than through books.

Space is not granted to give special mention of institutions for epileptics and the insane or of institutions for the deaf, the dumb and the blind. The public has become aware of the miracles that have been wrought among children afflicted with sense defects, by the heroölogy of Dr. Samuel G. Howe, the Chevalier Bayard of those who sat in darkness, of whose contributions to education it has been said, "He never

planted a dead seed," and by the bourgeoning life of Helen Keller.

The most recent objects of public attention and care are crippled children. These young people, as mentally alert as others but bound in chains because unable to get access to the schools, are beginning to be remembered. In some cities those who can endure the strain are being carried to and from the public schools at public expense. For those more sorely afflicted small institutions giving medical and nursing care and such schooling as they can receive are beginning to spring up, but the weakness of most of them is that they are obliged to dismiss their inmates just upon the threshold of their preparation for self-support.

No pages of human history shine with a brighter tenderness than those in which are recounted the endeavors of man to obey the Master's mandate to "gather up the fragments that nothing may be lost." And to none should be extended a more practical sympathy than the children who, accepting the hands that have been reached toward them for help, have struggled under the burden or hereditary or physical bondage toward the best manhood possible to them. Mrs. Spencer has a poem, entitled "The Conquerors," in which after describing the advent of a strong, chivalrous hero, she describes the appearance of "another conqueror:"

Amazed, the throng looked backward, and with scorn
Made answer: "He a King? He shames the Dawn!
To call him here with us would clog our way.
See'st thou his sullen look of dull dismay?

His weak, uncertain feet? His clumsy hand?
His loathsome scars of ancient evil's brand?
Demons escaped and beasts but half outgrown
Still haunt his twilight mind. Timid, alone,
Vast Nature's step-child, prey of cruel fate,
He—King? O Love, thy wisdom fails of late!"

But Love replied, more sternly sweet, "Behold,
They both are Conquerors! He, so calmly bold,
Who leads your march, ye well may crown him here;
I told you he was King while far or near
His solemn call scarce heeded rang. But he,
So far behind, from Life's deep pulsing sea
I saw him snatch, when cast to earth, one gleam
Of yearning hope; but one faint, fitful beam
O'er which heaven's light might pass to his pale soul
To stir its life and make it grow. The whole
Round world in league with me I held to aid
His secret struggle; till, at last, afraid,
Yet wrestling still, he strained half way from beast
To man! And now, O see, erect at least,
He stumbles onward toward the path ye tread!
Ah, look again; he lifts his heavy head!
Conqueror, I say, of his poor self the King,
Forget him not when triumph songs ye sing!"

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XIX

PLAY AND PLAYGROUNDS

WE used to say that the play of children was merely fooling. It was looked upon indulgently as an evidence of their lack of wisdom. We have come to see that, far from this being the case, children exist chiefly that they may play.

We have for some time realized that play is essential for the health of children. The antidotes to tuberculosis are air and sunlight, and it is play that drives children out of doors. It is becoming an axiom that all children need the country, and play is the child's instinct to secure or imitate rural conditions for himself. We are now understanding that play instead of being fooling is both the expression and furnishes the interpretation of the instincts of childhood. Through play the child learns to control his mental faculties. In play he develops and uses his will. The secret of human power is play. Play is the child's practice school for his future conduct. In it he gathers initiative, meets emergencies and tastes the complexities of real life. "The glorious thing about life," says Dr. Luther H. Gulick, "is that the great work is play." The wars, the heroisms, the discoveries, the constructions, the serving of the world, have all been engaged in by mature men in the play spirit. The

child in play pursues the ideal, and we who are older seldom pursue our ideals except in the spirit of play.

Play is not only individual but also social. Mr. Joseph Lee has divided the periods of child play in order of age, into the dramatic, the self-assertive and the loyal. The dramatic play of the young child is largely solitary. The self-assertive play of the growing boy or girl represents the period when he plays somewhat quarrelsomely with others. The loyal period is that of the athletics of the high school and of the college. These advancing periods of increasing sociability are the stages in the child's own social education of himself. He is learning to take the viewpoint of another, to find co-operation possible, and to discern the importance of the group over the individual. In his games he is discovering the possibility of self-sacrifice and is evolving a mutual-consent government which prepares him for his relations to society. "To the boy playing football this losing himself in common purpose is not a matter of self-sacrifice," says Joseph Lee, "but of self-fulfillment."

With all these impressive values, unregulated play has its equally obvious dangers. The ideals which the child pursues may be unworthy or criminal. The unsupervised crowd becomes a gang, which may be bent upon predatory or hostile purposes. The influence of an unscrupulous adult leader may cause the group to become a school of vice or immorality.

These two considerations—the great educative possibilities of play and the moral dangers of unsupervised play, have given rise to the playground movement.

The purposes of the playground movement have been definitely stated by Dr. H. S. Curtis as follows:

"First: The promotion of the physical health of children through keeping them in the open air, and giving them increased power of vital resistance through physical exercise.

"Second: The development of physical strength. The work of the modern city child has disappeared. The physical training received in the school, seldom amounting to more than ten or fifteen minutes a day, is a negligible quantity. Practically the only method of training left is play.

"Third: The development of vital or organic strength. Nearly all games use old and simple co-ordinations and the fundamental muscles, nearly all of them involve running and so tend to strengthen the heart, lungs and stomach. Vital or organic strength is far more essential to modern life than muscular strength.

"Fourth: The establishment of right habits. Children form their habits of courtesy or discourtesy, of kindness or unkindness, of fairness or unfairness, of honesty or dishonesty, primarily in play. All play, being a form of social conduct, is either moral or immoral, and offers the same opportunity for the development of right habits and principles that life itself offers. Further, if we accept with Mr. Royce the tenet that loyalty is the fundamental concept of morality, then we must regard play also as fundamental. All team games approximate the conditions of the

tribal life, in which loyalty was born into the race, and gained an intensity which it has never had since.

"Fifth: The development of energy and enthusiasms. The boy cannot only run faster in playing tag than in going on an errand, but throughout the entire range of his play life he develops a far larger amount of activity than it is possible for him to do in work. In other words, if we wish a vigorous manhood we must secure a vigorous childhood, and play is the only key to the situation.

"Sixth: Pleasure. Through play the child develops a sense of the joy of life and gains a bent toward optimism. The moral value of this unifying experience of play, in which the consciousness of self is sunk in absorbing interest and common things are suffused with unifying feeling, is not to be lightly estimated."

To this may be added Dr. Luther H. Gulick's remark that "If the purpose of education be complete equipment for life, we must equip for work, and we must also equip for play."

In the provision for and the regulation of play we are notably behind other countries. We lack the public festivals, the music houses and the public gardens of Germany. We do not have the lively village squares of Italy. We have only just begun, as Mr. George E. Johnson, one of our playground experts, has pointed out, to "begin to catch up with Athens." The first public parks in America were lawns for the display of flowers, and the motto "Keep off the grass" represented the depth of our ignorance and intolerance. Since the year 1872, when the enlightened town of

Brookline, Mass., opened the first American playground, our progress has been rapid and continuous. This chapter will endeavor to exhibit the variety rather than the history of playground development.

The simplest opportunities of play are represented by the street and the vacant lot. In our metropolis some crowded streets are being practically closed to wagons in order that little children may be undisturbed in their play. The use of vacant lots by children is being asked from their owners by social workers, although it is being realized that except as they relieve the pressure upon a crowded street, unregulated play tends to mean the control of the lot by big "bullies" or by muscular gangs.

The next logical step was the opening of playgrounds in the slums. This has been done in New York City at great expense by tearing down rookeries and opening the space thus secured to the children. This has meant not only the improvement of child health in the whole region, but it has proven a profitable form of social insurance. It is estimated that the opening of playgrounds in the crowded sections lessens the number of juvenile convictions for crime the first year at least 25 per cent. There must also be and there is beginning to be what Dr. Gulick calls "the aggressive adaptation of parks." He points out that the library pushes its books and the gallery its pictures, but the park does not act as if it knew what it was for. The playground movement shows. Joseph Lee has the phrase "play as landscape," and easily shows that children playing on a lawn are more beautiful as scen-

ery even than flowers. Churches are sometimes able to conduct or provide play space, at least for little children. And the latest thing is the endowed playground, a beautiful kind of memorial.

School grounds are now being utilized for play after school hours, and our enlightened cities are passing ordinances that no new school shall be built without a playground. In the large cities the roofs of the new schools are also used for the same purpose. School playgrounds are described in the chapter on "The Social School."

Cities with river fronts are building recreation piers, sometimes of two stories, one of which is used by mothers of young children, and the other by older boys and girls. A great deal of condensed pleasure and profit may be obtained by open-air gymnasiums, such as that beside the Charles River in Boston. This, of course, cannot be used for field games. The city of Chicago has excited the admiration of the world by its civic centers, of which there is now a chain on the South Side. These centers comprise a small park containing a finely equipped field house. The park has its corner for little children, its reserved space for growing boys and girls, and its campus for baseball and football. The field is flooded in winter for skating. The field house carries the play spirit through the winter. It contains a large assembly hall where entertainments and dancing parties are given. The boys' gymnasium, the girls' gymnasium, the branch of the public library and club-rooms are used by adults as well as by children. There is both an indoor and

an outdoor pool. Closely associated with the playground is the public bath- and wash-house. It is surprising to learn that even in supposedly clean cities only 5 to 25 per cent. of the population have access to bath tubs. The city of Boston has been a leader in this direction. The L Street beach is so secluded that men and boys may bathe there nude. The floating bath-houses in the Charles River have enclosed shelters containing pools both for men and for women, while the great Crescent Beach reservation has not only its magnificent bathing beach, but is also Boston's "Coney Island."

"Play," as Mr. Graham Romeyn Taylor observes, "has overflowed the playground. We have thought that the thing to do was to scoop up all the play that was lying around loose in the city's streets and pour it off into 'playgrounds' with supervisors to stir it. But now we see that this is only a small part of the ocean."

Mr. Lee in his admirable monograph on "Play and Playgrounds" has enumerated what a playground ought to contain. For children under six there must be "workable material" (sand, etc.), "things" (to stir it with, etc.), opportunity for dramatic play of the imagination, and sociability. For the "big injun" stage, up to eleven, there must be reality, mischief and discipline, outings, "country in town," nature teaching, experimentation, animal care, gardens, sloyd, work, contest, quiet games, with apparatus and instructors for the same. For the age of loyalty beyond there must be the great outdoor group games, played in the gang spirit.

It is a new thought that play requires to be supervised, but the unsupervised playground means the survival of the toughest. In the older thought supervision took the zest out of play, but there is a difference between supervised play and "bossed" play. Where multitudes of children gather it is necessary for peace that they should be graded and guided. The play of children may be absolutely free and yet be drawn toward efficiency for work and self-helpfulness. As the platform of the Parks and Playgrounds Association of New York City states, "To make free play unconsciously purposeful the player should be beguiled toward work, and the worker beguiled toward play, that play and work may be naturally reactive and both make for greater efficiency and happiness in life." The vocation of playground director is therefore becoming an established and trained profession. Its opportunities for giving physical direction, personal guidance and securing "occupied peace" on the playground are large and inspiring. In Chicago social workers have also been assigned to the playgrounds to study and help the situations which develop there. The goal of the modern playground movement is "to encourage clubs, societies, associations, churches, institutions, adults, department stores, factories, neighborhood communities and individuals to provide and equip the necessary places for recreation." No city is adequately organized unless there are suitable places for the play of all the children, not more than a quarter of a mile from each other. Sympathy has suggested the provision of play opportunities for little children, but

we are now beginning to see that the physical and moral needs of employed boys and girls are even greater, and the new playgrounds are becoming more spacious for their sakes, while the use of arc lights in the old playgrounds and the opening of recreation piers and field houses manifest our recognition of them. "The play movement," says Curtis, "is swinging strongly toward general recreation. The focus is shifting from the child to the people, from the public playground to public recreation."

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XX

CLUBS FOR STREET BOYS

THERE are over one hundred and fifty clubs in American cities, furnishing evening recreation and instructions for boys exposed to the dangers of the street, each having a membership of from one hundred to over two thousand. They probably reach over a hundred thousand boys annually. Their most important work has been so quietly done that it is not very well known. The first club distinctly for street boys seems to have been the "Salem Fraternity," organized in Salem, Mass., in 1869. In 1887 an association of evangelistic workers organized a department of work for boys, and as a result as many as sixteen such clubs were formed in Massachusetts and Connecticut. Five years later this organization came to an end, but such clubs have sprung up sporadically ever since. An organization called "The General Alliance of Workers for Boys," was started in 1895, which associated many of the club superintendents, but it was not until 1905 that workers with street boys formed an organization of their own, which is now known as "The Federated Boys' Clubs."

These clubs have their place in the densely populated portion of large cities. Wherever the churches move out and the saloons move in, there we find the

boys in danger, and there the street boys' club is necessary. It is a refuge from the street, a change of scene from the excitements and privations of their own lives, and a substitute for the uncomfortable or homeless home. The boys who are reached are of the industrial class, including a large percentage of foreigners, and such clubs are apt to gather more Roman Catholics and Jews than Protestants.

It has usually been some graphic manifestation of a serious local need which has called such clubs into being. Sometimes they have had from the start a strong body of philanthropic directors, but more often they have been organized by one individual who has felt the needs of such boys as a burden upon his heart. Sometimes such a man has financed the enterprise in whole or in part; sometimes he has been the active worker and has suffered heroic privations before he has been able to attract the interest and support of philanthropic citizens. In a few instances these clubs have been the outgrowth of the interest and support of city newspapers.

The first step in organizing has generally been to get possession of some empty store or warehouse and to hire a superintendent. As there is no school for the special training of such men, they have been recruited from various walks of life. The best superintendents, no doubt, are educated men, either from the teaching profession or from the ranks of the Y. M. C. A. secretaries. The early work of the superintendent is to be a kind of moral policeman. He sees that the boys have clean faces and hands before they enter the

club-room. He secures table games, books and magazines for those of quieter dispositions, and if he is competent, leads the whole club in calisthenics and athletic exercises.

As the club prospers it secures quarters in which there are smaller rooms for clubs and classes. Two of these clubs, which are most instructive because they have started from small beginnings and have put up with modest equipment and have developed a fine organization, are "The Good Will Boys' Club" of Hartford, Conn., and "The Bunker Hill Boys' Club of Charlestown," in Boston.

A street boys' club is, after all, a kind of school, and the process of grading is somewhat as follows: The boys enter first into a large game-room or gymnasium, and after they have wreaked their superfluous energy they are ready to be introduced into the smaller clubs and classes. The age of the members of such clubs usually runs from eight to sixteen years, and the games are graded according to the requirements of these various periods. Floor games, as parlor quoits, ring toss, ping-pong and bowling, and all the old-fashioned table games are perennially popular. Military drill, basket-ball, indoor baseball and calisthenics are the chief activities of the gymnasium. The introduction of the boy into the club or class-room means that he is beginning to be dealt with not in the mass but as an individual. One of these smaller rooms is a reading-room and library. In this room he finds usually a volunteer worker, probably a woman, who directs him in his reading and possibly conducts a story-hour,

which is itself an introduction to books. In the classrooms the popular subjects are basketry, poster work, water coloring, magazine prints, clay modeling, pyrography, raphia work, and work in bent iron and wood. For the special purposes of this kind of club, work in carpentry is much better than sloyd, because it enables the boy to take home a product which shall be an adornment or of use to his household. The printing class is valuable because it teaches spelling, punctuation and composition. Electrical work is popular, but interesting though it is in itself, it requires, more than the other subjects, technical knowledge, expensive books and mechanical drawing, if any but the most elementary progress is to be secured. Some simple form of business training, conducted as a play business house, in which, with artificial money and transactions, the boys may learn the nature of a check and a note, a little book-keeping and something of simple business practice and business law is desirable. Other useful subjects of instruction are cobbling, free-hand drawing, band music and sign lettering.

A very popular club is the dramatic club, where the boys practice stage monologues, step-dancing, club swinging, solo singing and short plays. Among Jewish boys the debating club is a perpetual source of instruction. City history clubs are informing and helpful to civic pride. Almost all these clubs have a savings department, usually by means of the stamp savings system. The younger clubs are controlled by the autocracy of the adult leader, but as the boys grow older they are likely to organize self-governing clubs,

in which there is opportunity for parliamentary practice. In order to retain the interest of the oldest boys, who are in great danger of drifting back to the street and its temptations, special rooms are often reserved for a kind of graduate organization, which becomes a sort of Senate, with some power of supervision and guidance of those who are younger. In the great Fall River Boys' Club this graduate organization has acquired a club-house which is larger and more complete than the club building itself, and presents the unique feature of a men's club as an annex to the boys' club. This tendency is most wholesome, for a club which protects the little boy and exhausts his interest and then precipitates him out into an unwholesome environment has signally failed of real results.

The club-houses are usually open after school for reading and quiet play, but their busy hours are between seven and ten o'clock every evening, from September until June.

Boys are made members upon application, usually receiving in return a membership card, good for one month, for which they pay five cents. The accompanying blank, when filled out, contains much information which is useful for the friendly visitor, and as the card may be withdrawn because of misconduct, it is itself an important aid toward club discipline.

A popular feature in many clubs is a weekly mass meeting. This is quite apt to occur on Sunday afternoons. Two typical Sunday meetings are those of the Toledo and Detroit Newsboys' Associations. At these meetings, which are attended by hundreds of boys,

and in Toledo by girls who are segregated upon the front seats, and by interested visitors, the superintendent presides. The boys provide half an hour of entertainment of a vaudeville character, with some chorus singing, and the hour closes with a short address by a business man or a minister, rabbi or priest. These mass meetings certainly produce an *esprit de corps*, and make a spectacular exhibition of the club. They are believed by those who conduct them to have a wholesome effect upon the boys, partly because of their own voluntary participation, and partly because of the good which is done by the speakers who succeed in interesting the boys. The dangers of such an exhibition of juvenile talent are obvious, and some club leaders think it better to hold such a meeting on Saturday evening, when it forms an antidote to the cheap theater. There is some danger that the more carefully boys are trained for such occasions the more likely they will be to become infatuated with the theater as a life vocation.

All large clubs which are successfully conducted nowadays require a salaried superintendent, and the best clubs have also a friendly visitor, who may perhaps add to this function the clerical work of the organization. The intimate knowledge of home conditions and of the boys' characters, with the resulting sympathy, which comes from such work makes this visitor the most important single individual in the club's life. The gymnasium and the classes are likely to be led by young college men, who are paid by the hour, while the informal clubs are guided by volun-

teer workers. The Good Will Club usually has a staff of at least seventy such volunteers. The development of volunteer service is perhaps the most important thing in club work which affects the development of character. The more trusty boys are often employed for small sums, to take charge of the check-room, the games, and to do some of the janitor service.

There is a tendency among street boys to enter clubs and classes by gangs, and this tendency is usually encouraged, although in the Columbia Park Boys' Club of San Francisco, exactly the opposite course is pursued, and every group is broken up after it has worked together for one winter. The reason for the encouragement of the gang is to develop the friendships which are involved for better uses. The argument employed for breaking up the gang is that doing so helps develop the individual and encourages club spirit.

When the warm weather comes and the club-house ceases to be an attraction, the best clubs start to do their summer work. Among some clubs this consists of a camp, offering to different groups of boys a week's outing, but in clubs where a camp is not practicable, hiking trips, outings to the parks and co-operation with the fresh-air agencies become somewhat of a substitute.

This description of these clubs applies not only to those which are conducted by boards of directors for this single purpose, but also largely to the clubs which are associated with social settlements. The social settlement clubs, however, are usually smaller, and are

sometimes unable, because of lack of large assembly rooms, to emphasize the *esprit de corps* as much as the "mass" clubs do. On the other hand, they do better work with the individual. Their classes are more thoroughly educational, and they have the advantage of correlating with clubs in which the parents and sisters of the boys are present. Lincoln House in Boston, for example, started as a club for boys, and is now a social organization for all members of the family. This is the tendency of all this work. The worker starts with the boy and finds that he cannot do all that he would for the boy without influencing the girl, the mother, the father and the home. Such work has been criticised as tending to break up what little home life the boys possess. If the boys possess an adequate home life they do not need the club, and the superintendent who is not working for figures should find some way of keeping such boys out of the club. On the other hand, the homeless boy, the street waif, the newsboy, the poor boy who is working and who craves excitement when evening comes, the boy whose home is immoral or crowded or otherwise uncomfortable, and the boy who is already being tempted by the street —all these need such an organization as this.

It is being recognized that the chief influence of the social settlement upon family life is through the younger members. Mr. Robert A. Woods of South End House, Boston, directly says this, and continues, to show how:

"The boys and girls of immigrant families seek higher grades of occupations than their parents, higher

remuneration. Higher hygienic standards are set up, and in some instances higher moral standards. This may not be true of all nationalities, but it is certainly true of some. I have known many boys to have greater aversion to the saloon than their fathers—not in the sense of being total abstainers, but in the sense of feeling that they were socially above that sort of resort. Very often this little social snobbishness represents social self-respect, out of which may come a real advance. Dr. Blaustein has told of the dangers of reaching the family too largely through the children. Yet this alienation is part of the tragedy of American life. It is true of the farm as well as of the city. Each generation finds a larger opportunity and by that very fact is to a degree separated in sympathy from the parents. Through the kindergarten many of the younger mothers are reached. The younger fathers take an interest in the training of their boys for life work. So far as the settlement takes a hand in politics it comes into touch with the men, and as time goes on it can do so even more through securing employment. And by this I mean not merely waiting until the less efficient get out of work and then scaring up something for them, but taking an interest in those more efficient—finding a better opportunity for the bright boy or girl than he could find alone—just as a resourceful parent would. By this the settlement is contributing to the vital forces of society."

The boy's club is a philanthropy which works toward its own extinction. As the boys' club drives out the saloons, it becomes less necessary, and either

reaches to a farther distance to gather its boys or opens branches in more needy quarters, or moves bodily. As the public-school buildings are socialized and are open nights for play and learn to popularize more thoroughly their classes, they tend to take the place of the street boys' club. The public library and reading-room, which is near the club and which has an attractively conducted children's room, tends to make the club less necessary afternoons, and to take its place for the more scholarly boys in the evening. City ordinances which raise the age limit of newsboys and remove them from the streets nights, and regulations for licensing newsboys and supervising their work lessen the number of boys who need the influence of the club. In some cities the Y. M. C. A. has succeeded in making its advantages so inexpensive and so attractive that the sons of workingmen avail themselves of them. If the Y. M. C. A. would enter into this work for street boys with the same energy and wisdom which it has shown in dealing with the sons of those who are doing professional and clerical work, it would give the whole work a national character and general supervision, which it very much needs. There is at present, however, in most cities, a complete disinclination on the part of the sons of workingmen to enter the Y. M. C. A. building, and the Roman Catholic and Jewish prejudice against that institution also tends to leave a large place for the completely non-sectarian club. So enormous is the juvenile problem of our great cities that these clubs evidently must have for many years a large and useful place, for which there is no substitute.

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There is no adequate text-book of American clubs for street boys. The best we have on the subject are:

"Boys of the Street: How to Win Them," by Charles Stelzle. New York: Fleming H. Revell Co., 1904.

"Waifs of the Slum and Their Way Out," by Leonard Benedict. New York: Fleming H. Revell Co., 1907.

"Working Lads' Clubs," by Charles E. B. Russell and Lillian M. Rigby. London: Macmillan and Co., 1908. An excellent text-book of English clubs.

XXI

CAMPS AND OUTINGS

WHILE the sharp contrasts between the inclement winters and the sultry summers of the northern states of America make necessary a more radical change in the habits of our people than in England and other countries where the climate is more equable, yet the vacation and the outing habit in America may be said to be of somewhat recent origin. The idea of a vacation for the vacation's sake, and especially the conception of its educational value to children, is scarcely more than a generation old in this country. The serious-minded American at first demanded the excuse of moral or physical interest before he ventured upon a summer holiday. Saratoga was popular in the early years of the nineteenth century, because the excuse of the mineral waters brought together hundreds of New Englanders and New Yorkers, who really needed a good time. The Methodist camp meeting with its daily religious sessions was another illustration of the same sort, and our modern camp movement may perhaps be distinctly traced to this source. The camp meeting to-day has largely passed over into the Chautauqua, and often upon the same grounds where protracted revival meetings were held, there are all kinds of athletic sports, gymnastic

and manual training, and a concerted effort to make the season definitely profitable to boys and girls, together with the simplicity and wholesomeness of family life in cottages. At the mother Chautauqua in New York State, for example, boys and girls of all ages have a large section of the grounds to themselves, with special athletics, gymnasiums and arts and crafts buildings, leaders and teachers trained for the purpose, and a valuable and entrancing program of alternate work and play, which fills the entire summer vacation.

The family camp is the simplest development of the new belief in the wholesomeness of out-of-door life. It ranges from the elaborately furnished summer home at Lenox or Newport, miscalled a "cottage," to shelters built out of packing-boxes, which used to line the shore at Crescent Beach near Boston. So much more wholesome is a summer life in which the household is kept together, even for a poor family, than the disguised charity of "country week," when children are sent away from their parents, that it is strange philanthropy has not made more easily possible the utilization of unoccupied properties on beaches and ponds near our great cities.

Our churches have an opportunity of affording wholesome summers to their young people, of which they are beginning to take advantage. A church camp has the advantage of bringing together groups of boys or girls who are of similar age and who already know each other and can usually secure both the small amount of money and competent volunteer leaders for

the conduct of such outings. The author has on more than half a dozen different occasions conducted such camps, numbering from a dozen to thirty boys. By borrowing tents and boats, the total expense has sometimes been kept down to not more than two dollars a week for each individual. By finding a location near the city, and yet somewhat retired, and not far from the milkman, the baker and the fruiterer, it is possible to carry on such a camp without a professional cook. The boys are usually divided into squads who, in turn, prepare and serve the food, take care of the tents and grounds, arrange for the games and swimming and do the errands. It is a good idea to invite the mothers down about the third day, when they will appear in large numbers, bringing much-appreciated home cooking. The fathers will often, in turn, spend the night with their sons, and a splendid climax to such a wholesome week is a church picnic of all the friends of the campers. The leaders of such camps find that they can secure a knowledge of and influence over boys or girls in a few days under tents more intimate and helpful than they can possibly secure in an entire winter's season of Sunday-school instruction. The groups thus amalgamated together become the nucleus of loyal boys' and girls' clubs for the winter season, and the co-operation of the parents tends to increase that close fellowship between parents and children which it is so desirable to encourage.

The city of Boston had an experiment a dozen years ago in a municipal camp, utilizing an island belonging to the city, and at a small expenditure of city

money encouraging school-teachers to take charge of it. The results were most happy, but it has not been generally possible to persuade our city rulers that this is a proper use of educational or municipal funds, and the playground and school garden movement have since that time risen up in place of the city camp.

The Young Men's Christian Association regards these camps, conducted either under state or city auspices, as the most fruitful part of its work for boys. The Young Women's Associations have many summer rest cottages, which are only for working girls, and are usually conducted in rather more permanent shelters than the corresponding camps for boys. The state camps of the Y. M. C. A. bring together boys from different counties and different circumstances in one great united fellowship. The leaders are secretaries and young college men, well trained in athletic lines and thoroughly appreciating the moral possibilities of this work. The wholesomeness of life on and in the water, close to the earth, and under the open sky, is here distinctly brought to a focus in the camp-fire talks, the Sunday meetings and the personal intimacy between boys and leaders. The results worked for and usually secured are that there are a great many decisions by the boys in every such camp to live the religious life, and a more distinct and intelligent consecration on the part of many, who are already converted, to a life of service among their fellows, upon their return to their homes. This latter feature is especially emphasized in the summer conferences at Lake George and Lake Geneva, etc., where selected boys,

living together under camp conditions, are definitely trained for religious service.

It has become apparent that a camp is just as helpful to a rich man's son as to the son of a poor man, and while the churches and social settlements are taking care of the poor boy and the Y. M. C. A. of the middle class boy, there has arisen all over the country, but especially in the White Mountain region, a chain of camps, conducted usually by masters of private schools, where the fees for the summer are from $150 to $300. Such a camp for girls was established by Mrs. Isabelle C. Barrows thirty-five years ago, and "Camp Asquam" for boys began not much later.

The essentials for a good camp, as enumerated by Mr. E. M. Robinson; International Secretary of the Y. M. C. A. for boys' work, are as follows:

1. Good water for drinking, cooking, and washing.
2. A body of water for fishing, boating, swimming, bathing and going about.
3. A wooded tract for roaming, hunting, for shade, for wood construction.
4. An open field for games and sun dryings.
5. Sleeping accommodations: tents, a log cabin, deserted house, under a boat.
6. Good drainage for tents, for sanitary purposes.
7. Good outlook, scenery.
8. Seclusion which allows a free dress and manner of living.
9. An agreeable personnel.
10. Discipllne, allotment of labor and privilege, freedom.
11. Good climatic conditions.

12. Camp-fire.
13. Abundance of good food.
14. Suitable clothing to rough it and be comfortable
15. Communication with civilization.
16. Being away from home and home habits.
17. Abundant activity and great quantities of rest.
18. New things of interest to claim the attention.

Fortunately none of these things are expensive or hard to secure. A permanently established camp generally has at least one roofed building, which is used as a dining-hall, a reading-room, museum and game room, and a gathering place on stormy days and evenings. Surrounding this are tents where the boys sleep, a cooking tent and an office tent. Close at hand is a shore where the boats are kept and where bathing is safe. The location should be dry and sanitary, and sufficiently secluded from any neighborhood so that visitors will come to the camp only on definite days by invitation. The tents usually are floored, although if the ground be sandy this is not necessary, especially for a camp of only a week. In the school camps the boys often sleep upon regular beds, but sometimes cots are used, and in the less expensive camps the boys often sleep on straw ticks or rolled up in rubber ponchos on the ground. Even in some of the most expensive camps the only clothing worn is a bathing-suit, and the paraphernalia carried by each camper is reduced to the utmost simplicity.

A day's program in a school camp, a Y. M. C. A. camp, or a well-conducted church camp, is about the same. The boys are awakened at half past six in the

morning for a dip, setting-up exercises and a seven o'clock breakfast. The morning hours are filled with a pretty definite program. The work of the camp has to be done, there may be a brief chapel exercise or an informal talk, and possibly there is tutoring, manual training or nature study. After dinner the boys should be encouraged to rest for at least half an hour. The afternoon is left free for their own choice, and the time is generally spent in baseball games, tramps and boating. There is usually an assembly around the camp-fire after supper, and after the first night the boys are encouraged to go to bed early, which they are always very glad to do. Swimming periods are for half an hour before dinner and supper, although sometimes, when water sports are indulged in on hot afternoons, the boys may be in and out of the water for a considerably longer period. The day ends with the furling of the flag, the camp-fire, a hymn from a distant bugle, prayers and sleep. Some camps vary this program by an annual prolonged walking trip into the mountains, in which the boys, each with his knapsack, carries the camp with him, and all sleep out of doors on fair nights or, in case of storm, in a barn, by arrangement with some kindly farmer. The Columbia Park Boys' Club of San Francisco has for ten years sent out from thirty to fifty boys upon a tramp of over five hundred miles. These are poor boys and they pay the expenses by playing ball games and giving minstrel shows and sacred concerts in the towns through which they pass. These tours last all summer, and are not only self-supporting but distinctly

educational in character. Such groups of boys, under the leadership of a schoolmaster, are seen all over Germany every summer, visiting the various historical sites and places of scientific or industrial interest. We in America, with our more magnificent distances, have not appreciated our possibilities in this direction. Such tours, especially in the older portions of the country, would be most instructive and inspiring.

The educational value of studies pursued in camp is greater than that of similar studies in the winter, because of the keener interest it is possible to arouse. Nature study in winter is drawn out of text-books, but in camp the birds, the flowers and the soil suggest problems which make the child eager for investigation. The passion of boys and girls for constructing the implements which they may use in the camp makes their formal or informal work with tools more interesting. Three or four boys will eagerly conspire to construct a secret shelter or outlook in the forest. Many boys will undergo with pleasure the long and laborious task of building a canoe, while almost all the campers are glad to make for themselves butterfly nets and the other necessaries of a natural history equipment. The personal influence of the leader is exerted, not only through his intimate knowledge of the boy as he watches him, but by private talks, sometimes by appointment, and sometimes apparently by accident, in his office or in the woods. This intimacy, in the case of school and Association camps especially, may culminate at the close of the season in a "prescription" in the form of a frank, personal letter from the camp leader to the

parents of the child, revealing information which it seems desirable for the parents to know, and making suggestions as to the child's studies and future vocation. Such a letter from an experienced camp master would be of inestimable value to any thoughtful parent. If such intimacy is to be real there should be not more than ten boys to a leader, and the master of a large camp should be freed from details so that he can mix with all the boys of each separate squad.

We seem to need in America some kind of a summer outing, especially for boys, which shall be self-supporting in character. Without discounting at all the great intellectual and moral advantages which come from close association with nature in wholesome play, under wise and good leaders, many boys, especially those of high-school age, who are going soon to meet the problem of self-support, need summer exercise which shall have some element of recreation, but which shall also bring its financial income and be instructive for future vocations. Mention of some experiments that have been made in this direction will be found at the close of the chapter on "The Regulation of Child Labor."

Gardening as a summer occupation for city children has already been encouraged in many cities by the setting apart of vacant plots for such purposes. Such gardening is financially profitable only in a small way because the space assigned to each child is small. There is in these school gardens, when they are carried on through the summer, the joy of co-operation

and competition and the moral influence of trained leadership. In a neglected portion of Worcester, Mass., a few years ago, the minister of a neighboring church practically changed the character of the childhood of the region by opening an unused plot of ground for that purpose. The children instead of being hoodlums became little laborers and citizens. The reflex influence of this work, especially in the famous gardens of Dayton, Ohio, upon the grounds and adornments of the homes, is well known.

The possibility of using the schoolhouse as a center for summer educational work with children has long been appreciated. Not only do we have our playgrounds and our vacation schools, connected with the school buildings, but in villages where there is ready access to the country, the school building has been made the headquarters of a varied work in nature study and construction. One of the first and most successful of such experiments was that of the Andover Play School in Andover, Mass., conducted by the superintendent of schools himself. After gathering the boys and girls in the schoolhouse for some preliminary work, they were taken out into the woods together. Everything which young people can do in the summer-time was brought together under these auspices—the building of a log cabin, carpentry work, the making of aquaria and all the instruments used in nature study, their outdoor sports, and even printing and literary composition. It was an extension of the school through the entire year, which had its influence upon the work of the winter. It has, no doubt, af-

fected very deeply our educational theory and practice everywhere.

The development of the Boy Scouts seems to be a revival of this plan of starting from a village, the community center, and making the entire outdoor world the scene of operations. The varied methods of the Boy Scouts are referred to in another chapter, but none perhaps are more useful than the informal games, in which the qualities of agility and strength are utilized, with the additional incentive of the play-spirit.

The work of "country week" and the fresh-air funds, which started two generations ago with the work of the New York Tribune, still continues quietly and effectively everywhere. The original plan was to send mothers and children of impaired health and vigor to farmers in the country, who should entertain them for ten days or a fortnight without expense. More recently it has generally been necessary and wise to raise money by which a moderate sum for board should be paid in each instance. Large parties of mothers and young people, selected by the missions and social settlements, and carefully examined before their departure, are sent off under competent leadership by trains and boats, almost every day in the summer from New York and other large cities, to country junctions, where they are separated to their houses of entertainment. No doubt there is some danger of pauperizing those who receive these benefits, as is shown by the constant efforts of those who are thus benefited to repeat the experiment under other auspices. The pitiful needs of slum dwellers are such,

however, that this charity, carefully administered, has no doubt saved thousands of lives. The change often gives the country hosts a new conception of city needs and perils, and sometimes results in the permanent adoption of children upon farms. Some of our social settlements and other institutions take children out for a day's outing. The old idea that all the child needed to make him happy was to bring him in to the woods finds its correction in the sad discovery that many city children have lost almost all their capacity for the enjoyment of nature and actually need a reinterpretation by those who conduct them, before such outings become entirely pleasurable.

These various endeavors to bring larger and larger portions of our people into contact with nature and out-of-doors, and to educate children by the informal methods which such contact makes possible, have at their heart one or two great educational realizations. One of these is the realization that the summer, even more than the winter, is an opportunity for the training and nurture of the young. Outdoor life brings a child into contact with a larger world than the schoolroom. Camp life presents real problems of personal resource and co-operative toil, and the sensitive soul of the child responds to the influences of the camp-fire and of fellowship, as to no other. "Country week" taught us what a vacation would do for a child's body, but the camp is showing us how much more it will do for his mind and spirit. The idle and empty summer is a time of mental and moral deterioration to a child, and both the parent and the philanthropist and

the educator need to make a still deeper study of the problem in order to bring these three months of the year up to the level of the other nine.

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XXII

COLLEGE AND THE CHILD

SOME months ago the writer was present in the late afternoon with a group of professional people, while Miss Marie Hofer was leading a group of boys and girls in folk dancing, upon the campus of Clark University. As he watched this merry sight, which had been organized by the President of the University himself, and in connection with some of its own researches in child study, he realized the contrast between this modern expression of university spirit and the cloistral isolation of the medieval universities. The college has been criticised elsewhere in this book for laying its heavy hand upon the high-school and secondary school curricula, but it must be acknowledged that it has not done this selfishly. The college has imposed its dictates upon children intentionally for their own good, and it is now seeking as never before, both to win the children to its portals and to carry its helpfulness out unto them.

A very effective way of bringing young people to the college and arousing their interest in a college education is seen in the interscholastic sports which are conducted upon a college campus and under the auspices of its athletic association, bringing together the strength of its tributary preparatory schools. Not only

is there the wholesomeness of the field day, but in the hours of entertainment in the fraternity houses and dormitories the college men become the eager hosts of their younger brothers and endeavor to reveal to them the things worth while in college life.

The State Agricultural Colleges have been active in relating themselves to the interests of farm boys and farm girls. In the state of Illinois the Agricultural College has organized a circle of corn planters' clubs among boys, and of home-makers' clubs among girls. Directions are sent out for organizing the clubs and for producing good corn and good bread. These clubs are invited to come with their parents to the State College for a winter visiting day, when prizes are awarded and the resources of the college are shown to parents and children. In some of the state colleges, Wisconsin for example, short winter courses are offered for farmers' sons and daughters, without the requirement of the entrance examination, intended both to help directly in farm problems and also to encourage further study. This work is supplemented by the correspondence courses and the lecture system and library service of the university.

The colleges are not only bringing the young people to themselves, but are taking themselves bodily to the young people. They began to do this first through child study. This study, beginning at Clark University, started with the endeavor to comprehend more accurately the various development of childhood, but of late these studies have become very practical and are relating themselves to the problems of child life.

President Kenyon L. Butterfield, for example, has led in studies of the social conditions of rural children, and Professor Frank C. Sharp of the University of Wisconsin has made a special study of the ethical ideas of farmers' sons and daughters. The state colleges are carrying their extension lectures, their moving schools, agricultural trains and practical bulletins to every corner of the state. By exhibits and judging contests at the county fairs, by conducting demonstrations at the county farms, by sending horticultural and home-making specialists to farmers' institutes, these colleges keep close to the life of the people. The University of Wisconsin actually offers help in preparing debates to country lyceums, and has deputed Mr. Edward J. Ward, of long experience in recreation centers in city schools, to organize social centers in the towns and villages of Wisconsin. Men like "Uncle John" of Cornell University, and Dr. Edward F. Bigelow of the Agassiz Association offer boys and girls the opportunity to ask questions of, and receive answers from university professors in the whole realm of natural science.

The college is beginning to appreciate its responsibility for strengthening the leadership of rural life. Andover Theological Seminary has conducted for a number of years "A mud-time Theological School," and several state agricultural colleges hold every summer a special school for rural pastors. West Virginia University has a summer school for Sunday-school teachers, and the University of California offers a course for training leaders in the Boy Scouts.

This responsibility for young people has been felt

not only by faculties, but also by students. Under the guidance of the Y. M. C. A., deputations of Christian students have been going out for a number of years from the colleges to the country districts and to country academies, sometimes to conduct preaching services and evangelical meetings, but also to refresh the dreariness of the winter by informal lecture courses and concerts.

The Vacation Bible Schools of New York and other cities represent the most practical social and moral contact between the college student and childhood and between the college and the city, which has yet been suggested. The opportunity is obvious. Here are the children adrift upon the streets. Here are the churches, with their cool and spacious rooms, empty. Here are the college men and women, competent, free and in need of a summer income. "They have," as Dr. Milton G. Evans says, "no college traditions to maintain. They have no inducements to displace pedantry; they have no temptation to assume the dignity that is supposed to attach to an academic gown. They meet children in classes, in conversation, in play, in visits to homes. They dress neatly and tastefully. They have cultivated manners. They have powers of adaptation for both the seriousness and the abandon of college life. They have the maturity of young manhood and young womanhood. They have the enthusiasm of optimism. The college friend becomes an ideal to the street urchin." The subjects taught are various. The art of reading is applied to literature of a wholesome, uplifting sort. Instruction

in drawing, required in day schools, is directed to sacred places and districts by requiring maps of places associated with incidents in the life of Christ. Voices are trained by singing especially the religious and patriotic airs, and memories are stored with choice devotional and national lyrics. Manual training is also taught and is applied in ingenious ways to Bible study. The result is that for eight consecutive weeks, for six days of each week, "children are being trained by the process of substitution. Amusements and sports are substituted for rowdyism. Work and study are substituted for aimless comradeship. Cultured men and women take the place of evil companionship. Ideals aroused from the college atmosphere displace the ideals of the slums." The reaction of such work upon the college students themselves is most wholesome. It relieves their scholasticism. It redeems them from selfishness and restores the spirit of evangelism and social service to their hearts. It must inevitably tend to make college ideals and work more humane and more close to modern needs and problems.

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XXIII

THE BEAUTIFUL ORDERING OF LIFE

THE child is educated not only by the home, the school and the church but also by the community. While the community is largely the reflex of the home, the school and the church, yet it is not perfectly so, and there is much which could be accomplished by a civic conscience which would better express in the community the ideals which the individuals of the community feel and express in their homes, their schools and their churches. We are aware that our community life in America has by no means reached the ideal. Our community government, our community art, and all that belongs to the beautiful ordering of life, is not satisfactory to us nor thoroughly wholesome to our children. A glimpse of Old World cities, the quieter towns in England, the old walled cities in Germany and the Tuscan and Umbrian towns, with the village squares as community meeting-places and frequent festas as expressions of community joy—to such things we have not yet attained in America.

It has been the author's experience to spend a week at a time in thirty different county seats in the middle West. These towns, representative neither of our oldest nor our newest civilization and overwhelmingly

American in population, may be regarded as fairly typical of our average American community life. The obvious features of such a town of three to ten thousand people are familiar. Its heart is the courthouse, a pretentious building, sometimes noble and sometimes atrocious in architecture, occupying the center of a square, toward which all the principal streets converge in straight lines. With this building the architectural ambitions of the county are satisfied, and it has no apparent influence upon other structures, public or private. Its functions are entirely public and judicial, except as it may contain a rest-room for women. The green upon which it stands is often surrounded by hitching-posts, filled with teams from the country on every market-day. The trolley line deposits its passengers at a neighboring corner. The park is usually filled with trees. There is generally a very ugly soldiers' monument somewhere within, and a beautiful flag streams from a flagpole at the top of the building. The stores which surround this square are almost invariably an ill-assorted and unrelated quadrilateral of homely brick or wooden fronts. The vacant lots are filled with garish billboards. The streets, except those adjacent to the square, are unpaved and stretch out in long, straight, dusty lines into the country. The hotel which stands somewhere along the line of stores is usually indifferently well kept. Unless this be a railroad center, it is chiefly a saloon. Its employees, habitués and guests are generally not additions to the community. A week's sojourn at such a hostelry is a suffering infliction.

The wayfarer in such a town goes forth for recreation or amusement. If his tastes be refined he turns to a sign "Books" upon a near-by store, and entering discovers the most popular collection of patent medicines, a table filled with the cheaper magazines and fifty-cent reprints, and a few shelves filled with school text-books, the poems of Riley and Mrs. Wilcox, and a small dusty collection of gift books and classics. He finds in a neighboring furniture store a few framed chromos and cheap pastels, mostly of a sentimental character. If he has had the privilege of access to great libraries and galleries it comes over him with a sense of dismay, the privation to a family which must spend its days with these as the limitations of its literary and artistic opportunities. He will find, it is true, upon a neighboring street usually, a Carnegie Library, with a few choice pictures upon the walls and a well-chosen collection upon the shelves, open to the public, and reading-rooms, usually empty except for the presence of children. When evening comes he will turn to the public sources of recreation through the drama. These, he will learn, consist in the summer-time of a number of five-cent moving picture shows, with films usually irreproachable in character, exhibited in shanties, poorly ventilated and not suggestive of moral associations of the highest quality. In winter there will perhaps be the ten-twenty-thirty cent show in the "opera house," consisting always of melodrama or vaudeville, performed by a fourth-class traveling company. Reflection shows that there are many communities of ten thousand population and

over that never see a classical drama or a first-class actor. These, however, are not the recreational limits of the community. Every fourth or fifth county seat supports a Chautauqua, which runs for from one to three weeks just after harvest. The most beautiful grove in the outskirts is set apart for this purpose, and while the opportunity of consecutive study and instruction is not ample, these great outdoor universities are usually conducted by the best people of the community with the single-hearted aim for uplift, the profits being devoted entirely to the sustentation of the institution. At some of these Chautauquas hundreds of farmers and citizens live together in tents with their families, in idyllic fellowship. The great preachers and popular statesmen of the country speak their messages, and occasionally a fine orchestra or singing chorus or company of outdoor players offers to appreciative thousands the best which music or the drama can give. A less ideal but more indigenous festival follows in the late fall, in the county fair. The desire to know and to wager upon the respective speed of different horses has tended to overshadow the purely agricultural exhibits, but these great reunion places of kinsmen and neighbors are a joyous break in the summer's heat and toil. The teachers' institutes, gathering together the two hundred and fifty grade teachers of the county, to listen for five days to twenty lectures from the best educational experts of the land, are a unique feature, especially of Indiana life, not appreciated perhaps by the public, but directly reacting through the uplift of this army of

teachers for the public good. The winter-time brings to such communities the lyceum. There are those who sigh for the grand old days when Emerson, Wendell Phillips and Henry Ward Beecher were platform stars. They do not perhaps realize that the humbler men who now occupy the stage, making the lyceum and the Chautauqua their livelihood, are mostly men of high ideals, who have a distinct desire to be helpful, and who probably appeal to the popular heart and intellect more directly and effectively than did even the geniuses of old.

A most important but neglected factor in the higher life of these communities is the country newspaper, circulating in almost every household, every word of it read and trusted every week by its readers. It offers through its "patent inside" access to the national and international world of affairs, through its local pages an intimate knowledge of the sufferings and successes of its readers, and through its editorial page a guide to political, civic and moral convictions. The country newspaper as a whole no doubt has a broader and deeper influence upon American opinion than the metropolitan press.

The appreciation of the beautiful has entered slowly into church architecture. With the occasional exception of the Episcopal church, and the Episcopal church is usually not strong in cities of this class, church architecture is generally showy and always ugly. The fact that durability, sincerity, dignity and simplicity constitute beauty has not yet dawned upon the average church architect and building committee. It is a sur-

prising thing to one who has visited the churches in these county seats to find how generally institutional and social features are absent. Except for Sunday schools, with their infrequent festivals, and Christian Endeavor Societies, the church in the average small city is closed, except for two occasions—the public worship and the mid-week prayer meeting. The sense of beauty has not yet come, except in churches of historic ritual, into the services of worship, and they are almost invariably bald and, seemingly to the stranger, irreverential. Even the grand old hymns have been largely supplemented by gospel music, often deliberately written in waltz and two-step time. The minister, himself a son of the people and educated in the colleges of the people, has both the virtues and the failings of his congregation. He is generally a man of sturdy integrity and high ideals, but his childhood in a town like this, his education in the country college, and his life-struggle with hardship, have not given him access to the great sources of light and food. Aside from what are often charming exercises on Children's Day, the social gatherings of the churches are generally what are called "paid shows," and are not contributions toward musical or literary taste. The great annual festival in such churches is the revival. These occasions of religious turmoil are distinctly planned for, and are usually conducted by professional revivalists. Every endeavor is made to appeal to the religious emotions of old and young, and always the other church activities, and even the commercial activities of these small cities, are almost at a standstill

while the religious excitement is on. It is not the writer's intention to criticise these social features or omissions of the churches *per se.* What he desires rather to point out is that these churches, predominantly American and Protestant, have social duties and opportunities for education and refinement which they owe to themselves and to their children, which they have entirely neglected. That they have done this is due not entirely to lack of desire, but often, no doubt, to the overmultiplication of warring sects and the struggle for life which ensues. The relation of such churches, for example, to the problem of the amusement of young people is a dangerous and impossible one. They have generally frowned upon dancing and theater-going, but have not realized, with the growth of the community or the increasing accessibility of the city to the young people from the farms, that they must provide or find provision for social substitutes for the young.

A study of the fraternal lodges, which seem to embrace in their membership nearly all the adult men of these smaller cities, shows that they too have failed in their social obligations in the communities which they represent. The older societies equip lodge-rooms which are often closed, except upon meeting nights, but the Elks, representative of the younger and more social men, and gathering to themselves the itinerant companies of commercial travelers, often equip club-houses, which are constant places of resort to the young men of the community. It is not the writer's purpose to analyze the inspirations and possible abuses of these

various secret societies. It is not, however, enough for such organizations to insist that they were not organized for generally social and philanthropic purposes. The principles which their rituals embody are the noblest and most generous. Many such men claim that the lodge is their church. Then the ideals, represented in these men's churches, ought to work themselves out in a community life more beautiful and wholesome than they have yet obtained. Any fraternal organization which gathers together a considerable multitude of citizens incurs civic obligations.

The earnestness and efficiency of the women's clubs are a refreshing contrast to the passiveness of the organizations of men. Their programs represent a fine literary and social aim, even though it be somewhat diffusive. They organize departments for definite social purposes, and they earnestly set themselves to studying and supplying the community's needs.

This hastily drawn picture of the small city allows little room for lights and shades. In intention our American county seats are wholesome. Actual life in them is unnecessarily dreary and colorless. For the sake of the children, and it is their interest only which we are considering in these pages, the moral enthusiasm of these towns, which is undeniably great, needs only to be focused and put into channels of work, in order to make our small cities as beautiful as they are strong. There are already many hopeful examples of civic conscience and cooperation.

In the one state of Indiana, which has been cited as so thoroughly American, and which is often referred

to for its unique state loyalty and universal literary aspirations, several cities deserve honorable mention. The city of Kokomo has created a beautiful park in its outskirts, which is not only a place for looking at flowers, but contains a small zoo, generous picnic grounds and a children's playground. In Columbia City there is a library, established largely through the generosity of a professional man, where the books are arranged, not by a decimal classification but apparently in the order in which they may interest children, and where the alcoves are filled with rocking-chairs as a practical temptation to sit and read or rest. In Richmond, apparently the entire population lives on the Chautauqua grounds for a month in the summer. There is a wonderful movement in its public schools, which has resulted in the purchase not of reproductions merely but of original paintings of great value, and with this is associated the famous Richmond Art Association which brings every year to this small city an exhibit of the finest things which the metropolitan exhibits see, and which now makes the rounds of a circuit of neighboring cities of the same size. The public-school children take trips in barges to the country and to outside industries and points of interest. Behind all is the old Quaker college, Earlham, whose spirit, no doubt, has produced this fine atmosphere. Other cities have adopted the curfew as a negative help toward a finer child life, and in still others high-school choruses and orchestras, boys' corn-planting clubs and girls' home-making clubs, and the redemption of rural isolation through the trolley line, the

rural delivery and the concentrated rural high school have done much to justify Indiana's claim of being educationally the most alert state in the country.

The problem of the social life of large cities is so different from that of the same problem in small cities that it requires an entirely separate discussion. In the small cities an energetic individual or organization or a social force may begin at the center and reach the entire circumference of the communal life, but a large city is either a congeries of small cities or else a great unorganized mass of people which has not yet discovered its own social conscience. Social forces set to work in large cities are apt either to affect certain neighborhoods only or certain social levels. Sometimes, however, originating in the intellectual institutions of the city, movements start forth which have very generally and helpfully affected many classes. A few of these movements in our larger centers, which especially work toward the refinement of the life of children, are now to be mentioned.

The dramatic instinct of children is so fundamental and influential that it not only manifests itself in most of their play, but also seeks satisfaction in the public playhouse. Studies made by public-school teachers have shown that an astonishing majority of school boys and girls are in the habit of regular attendance upon some dramatic entertainment, those who go at all usually going regularly at least once and sometimes two or three times a week. The only American city which has followed the example of European municipalities by owning a theater is the city

of Marietta, Ohio. In some cities, more or less official efforts are made to censor the attractions of the burlesque theaters so that they shall not offend the moral sense of the community or be objectionable because of their influence upon children. Much more harmful than these playhouses are those where melodrama is given, especially those devoted to the dramatization of stories of the nickel-novel class. If the nickel-novel itself is an incitement toward criminal acts, how much more impressive must be the influence of the play where such deeds are visualized! The police records show that the imitativeness of children has often led them to deeds of daring or of crime, which were directly inspired by these performances. Of late, however, the attendance upon the cheap theaters of every sort has been greatly diminished by the sudden and enormous popularity of the motion picture places. It is claimed that three times as many people now witness photo-plays as attend all other varieties of drama put together. It is stated that the attendance upon any Sunday at these nickel playhouses is over half a million in the city of New York alone, and that all over the country the totals of attendance are so great as to reach into millions daily. Mr. John Collier, of the National Board of Censorship of Motion Pictures, states that the motion-picture show has not only made great inroads on the cheap burlesque and vaudeville, but has also caused the malicious penny arcades to disappear, and has made both the saloons and the cheap dance halls to suffer greatly. "While," as he says, "the motion-picture show retains many evils that

have characterized the forms of amusement it has replaced, it must be recognized that the moving-picture show has merely segregated these evils in a place where they can be effectively attacked and where they can be attacked with the active cooperation of the great majority in the audience, for this majority is made up of families and of really conscientious people of the wage-earning classes." The National Board of Censorship now controls the moral character of 80 per cent. of all the motion pictures. While it does not eliminate all crime pictures, it does withhold its approval from pictures of prize fights or wanton sensationalism, of peculiarly dangerous suggestiveness, of pictures of criminality or idle cruelty, and, of course, from anything of an obscene tendency.

Mr. Collier makes this important statement—"Apart from wearing apparel, the illustrated magazine, and a church ceremonial, the motion picture is the leading artistic expression of the American masses. It is the only form of deliberate and conscious art in which the American wage-earning public participates." When we recall that the motion-picture audiences include nearly 400,000 children, mostly of this class, we realize its important part in the artistic development of our children. Morally, it may be said to-day that the American motion-picture show is nearly unexceptionable, and while more or less coarse comedy is occasionally presented, the majority of the pictures tell some great, swiftly moving and wholesome story. They often conduct the spectator to distant parts of the earth and inform him concerning the processes of

commerce and great industries, and sometimes, even in the stories which they tell, they open the eye to landscapes and genre pictures of great artistic beauty. No doubt children attend too often, and when they do they become crazy for excitement and less capable for any serious tasks. The problem of protection from fire, the health problem, the problem of pure air, the problem of eye-strain, and the problem of overstimulation along nervous lines, are incidental, and must be handled and solved locally. They are all problems that are susceptible of solution, and the educational and inspirational possibilities of this new institution are so great that it is well worth while for educators, parents and friends of civic welfare to cooperate heartily in causing this new dramatic opportunity to come into its fullest values.

Our cities have done more for public music than for public drama. While the great orchestras have to be supported through private initiative, music in the parks and squares at public expense is becoming more common, and while the character of music performed is not always distinctively noble, it may be said that it is probably usually a step in advance of the average popular taste.

One dramatic expression is beginning to enter into the co-operative life of our cities, in the development of great city fêtes. New Orleans has for years had its Mardi Gras. Los Angeles has its Flower Show. In Detroit there is an annual Children's Day at Belle Isle, with a musical and dramatic entertainment, furnished by the city and performed by school children.

The conventions of the G. A. R. and other great patriotic festivals have been beautified by the gathering of hundreds of children into a "living flag," and by the rendering of patriotic cantatas. There is a rapidly growing movement in this country for a sane Fourth. The fact that until recently the annual mortality of children as the result of Independence Day exhibitions has been greater than that of the battle of Bunker Hill, reaching in one year to 72 deaths and 2,736 injuries, and has produced, during the past ten years, a human loss—and that almost entirely of children—greater than that of the entire War for Independence, has caused a great sobering of mind among us. The endeavor to make a Fourth which shall be patriotic and uplifting, and yet as fascinating as firecrackers, is calling forth considerable ingenuity. The program so far arranged consists usually of historic floats, participated in by the school children and Sunday-school children, each school or class being responsible for a single car. There is also a tendency toward the development of the historical pageant. These pageants, which originated in England on the anniversaries of great historic events, have signalized a return to the simplicities of the Elizabethan period, with the largeness of theme and execution which is possible to outdoor performances. One or two such pageants have been seen in our own country, and it is to be hoped that the sane Fourth movement will develop great outdoor displays of a historic and patriotic character, which shall be inspiring to adults and children alike, which shall utilize the various race elements which

exist in every great city, and which shall become an expression of the essential unity of our American population.

A word ought to be said, in passing, of the great indoor pageant of "Darkness and Light," which was originally given in London in 1908, and has recently been reproduced in the city of Boston under the auspices of the great Foreign Missionary Exposition, and which is about to be presented in whole or in part in other cities of our country. This is a magnificent return to an ancient function of the church, in the use of drama for sacred ends, which gives a conception of the world-wide reach and revolutionary power of Christian missions. It is to be hoped that this pageant will have its influence in time in all church life, in adding the dramatic element to Children's Day and the children's concerts, and lifting the exhibitions of the churches in which children take part above silliness, indefiniteness and the use of cheap and tawdry music and devices.

A number of interesting endeavors are being made to bring art within the reach of the people. The great interest which many of our foreign races, especially those of Southern Europe, express in the museums, particularly when they are open on Sunday, encourages settlement workers to bring exhibits of the best recent paintings within the reach of the poor, and these exhibits, wherever held, have always been crowded. The Boston Museum of Art has recently appointed "docents," well-equipped men and women whose work it is to move quietly among the throngs in the

different rooms of the museum and volunteer to explain to individuals or groups the significance of paintings or other exhibits. Mr. Henry W. Kent of the Metropolitan Museum of Art has suggested that the school board should appoint a "supervisor of museum instruction and appreciation," to rank among the supervisors of other subjects of instruction, and systematically guide the school children of New York to this museum.

Our public libraries have long been doing an important work in opening their resources to the people. The children's rooms usually have one or more attendants who give their entire time to a friendly guidance of the reading and studying of their young patrons. Many libraries have a story-telling hour each week, when the great stories of humanity are told and the children are introduced, through the story, to the riches of the world of books. The libraries are not only opening branches in every district of their cities, but they are also placing small collections in the schoolhouses, the Sunday schools, the parks, and even the playgrounds. The Children's Aid Society of Boston was the first to devise the plan of home libraries, sending a box of books and choice pictures to homes among the poor, and asking volunteer visitors to go with these collections and tell stories to the children and make the pictures and books as helpful as possible.

The great free-lecture system sustained by the Board of Education in the schoolhouses of New York City, and now imitated in Chicago and a few other cities, is an evening university, to be mentioned in

this chapter not for its direct influence upon the children, because school children are not admitted, but because the instruction and inspiration of parents in these lectures, attended in New York City by a million and a quarter of persons every winter, must have great indirect value in the bringing up and refining of children. Some of these lectures have to do immediately with the problems of the home and the child, and others give a broader outlook which may refresh the mother or inform the father, so that they may be better companions and guides to their children.

Much has been said concerning recreation in the chapter on "Play and Playgrounds," but this is the place in which to mention the efforts which are being made to handle the problem of dancing, especially in New York City. It is believed that nearly 80 per cent. of the girls between fourteen and twenty, of the working classes in New York, regularly attend the public dance-hall. The average attendance at the dancing academies in New York City in a week is one hundred thousand young people, 90 per cent. of whom are under twenty-one years of age and 45 per cent. under sixteen. Says Mrs. Charles Henry Israels, Chairman of the Committee on Amusements and Vacation Resources of Working Girls in New York City: "Every healthy and normal girl of fourteen believes that on the first Saturday night when she receives her first week's wages she is a free and independent being, and she is going down to the dance hall to have a good time." The schools and settlements and churches used to feel afraid of the responsibility if they

allowed young people to meet each other and encourage their being together in social relationships, but the influences of the public dance hall from Maine to California, which are the same, are so dangerous that the problem can be ignored no longer. The influence of the promiscuous company, the excitement and the drinking, with the saloon and the vicious hotel annexed, are so obvious that those who have a real interest in the moral and social welfare of young people have found themselves obliged to take hold of this matter boldly.

In New York City a law has been secured to license and regulate all dance places. These places must now comply with the building and fire laws. Liquor cannot be sold, served nor given away in the room in which dancing is taught, nor in any room on the same floor connected with it. The presence of girls under sixteen, unaccompanied by adults, or the indulgence in improper dancing and disorderly conduct make the license subject to revocation. This good law gives the opportunity to regulate, but it is not enough. We may describe the further steps that have been taken, in Mrs. Israel's own words:

"We have persuaded the public schools to allow dancing in the evening recreation centers, and we have plans for organizing a number of successful dancing classes in the immediate vicinity of some of the worst dancing academies. We have already two model dance halls in operation. It is not known to the young people who attend them that they are anything but money-making establishments. They are run in

direct business competition with others in the neighborhood. Five hundred have had instruction in dancing at one of our model academies, and not one of those young people suspects that he is going to a place that has even the shadow of philanthropy over it. It is run by a first-class dancing master. Anybody who enters as a pupil must do so with the distinct understanding that he must dance in an orderly manner and behave in a proper way. We are opening a second one that is to meet the problem of the dance hall as such, and to show what a real social institution the dance hall may become. This is modeled after the Pavilion in San Francisco, which is ideal as a commercial enterprise and has been in operation for a number of years. We are offering three dances for five cents. The floor is cleared after the third dance. We have a corps of introducers. The rule is that a young man may not dance with a girl until he has been introduced. We get his name by a system of registration when he comes in. We issue a certain number of invitations. He is complimented by receiving one. When the young man comes he is given a card with his name on it, which is good for thirty admissions. It costs him nothing. The girls do not pay. The money is made on the three dances for five cents. They come in free. The introducer will ask the young woman if he may introduce the young man. It is done, and they dance. His address is verified by sending a post-card notice. If it is returned to us we know he has given a wrong address, and then he is refused admission again. The girls who come too fre-

quently are notified, and their parents are notified that they are coming to the dance hall every night in the week. Or, if the girl ceases coming we notify the parents that she is not at our dance hall now and they should see where she is, that we have no further responsibility. We have parents' nights once a month, when a special program is provided. We have gone in for confetti showers, prize waltzes and various kinds of wholesome vaudeville features. We expect to go into every type of novelty that will compete with the man next door. We must rely upon the excellence of our floor and music in order to get the young people to come to us.

"In the meantime we ask the city, where the responsibility rests after all, to introduce just such dance halls, to adopt publicly into the life of the city such features of these places as they legitimately can. As the first practical experiment we are asking the use of one of the recreation piers of the city. We plan to organize a committee from the neighborhood, who will act as introducers and supervise the dancing, and to put in charge a man of character who is the best dancing master in New York, with the best assistants we can find, a man accustomed to handling five hundred to a thousand couples at once. It will be open every night in the week, with a concert program on Sunday. This is the beginning of the municipal dance-hall idea. In Philadelphia, when I suggested the idea, the mayor stated publicly that the new playgrounds being fitted up in Philadelphia should each be equipped with a municipal dance platform. Thus

the first constructive work of the Philadelphia Recreation Committee will be the organizing and equipping of such a dance hall.

"This is my special message. The responsibility rests upon the community itself. There should be provision for the recreation of the older boys and girls, just as you have provided recreation for the little children. In the social dance there is a larger opportunity for proper enjoyment and for obtaining good results than there ever could be in the folk dance. You have the natural resource which everybody seeks. There is no easier avenue of approach to young people than through the thing they want. If you give them that you have the opportunity to lead them to the other things you want for them. There is no city, large or small, but can utilize the desire for play by giving something better to the older boys and girls in its parks than benches. Every keeper of amusement parks or picnic grounds has learned that ages ago. He knows that he must give them a chance to dance. If he appeals to the girls he knows he will get the boys. The girls do not spend the money, but they draw the boys who do. If you in your playgrounds and social centers bring to the young people the thing they want, you will get a hold on them, and through them on their fathers and mothers. I know of no more inspiring sight than I saw in Chicago, where the young people gave an exhibition of their year's work, with their fathers and mothers and relatives in attendance, and winding up with a dance. In Chicago, however, until recently, they have failed to use their

field houses to the fullest extent. Only certain organizations were allowed to use them for dancing, and they closed at twenty minutes to eleven—plenty of time to go afterward to the dance halls of the neighborhood. There is in some, now at least, one evening given up to public dancing, where any one who wants to dance may go in. We have been afraid, have been cowards, have been hypocrites. It is for us to provide the wholesome recreation, and not to leave it to the other people to provide in full measure the unwholesome opportunity for it."

An entirely different way of beautifying life is by beautifying its surroundings. In several American cities, usually under the auspices of the local Federation of Women's Clubs, seeds and sometimes shrubs are sold at cost every spring, through the teachers in the public schools. Prizes are also offered for the best results from this sowing and planting. Sometimes these prizes are offered for the best-kept lawn or best-kept back-yard, or the best-kept alley in the city. The influence of this movement is not only upon the children and their parents, but also upon the neighborhoods, which are likely to imitate the endeavors and good results of the vigorous and enthusiastic children.

The beautifying of city life has found its largest and latest expression in city planning. Our newest cities, instead of accepting the inspired rectangle as the basis of the laying out of streets, are asking landscape architects for guidance. Our great cities like Chicago, Cleveland and Pittsburgh are planning elaborate and expensive destructions and constructions which shall

lead to the erection of great civic centers, the opening of plazas and boulevards, and the repossession by the city of river fronts and lake fronts. Probably the noblest expression of the unit city ideal is that of "Boston—1915." In this instance, as Mr. Paul U. Kellogg says, "A Puritan community has visualized its own heaven and started deliberately to make a new Jerusalem of itself." The leaders of the movement have inspired the citizens of Boston to accept a dozen ideals, to be worked out and fulfilled within five years.

The problem of the rural community or the farm region is again entirely different from that of the city, great or small. The main problem is, through the inducements of profit and pleasure there, to retain in the country strong resident forces in the persons of a good population. Country life must first be made profitable. For rich men to buy great estates and employ many hands or for a region of truck gardens to develop around a city is beside the question. Indeed the sequestration of great acreages and the multiplication of tenant farmers in America is bringing us to the verge of a land question as serious as that which England has inherited from feudalism. Into this problem of making farming a matter of scientifically planned profit under many conditions, the problem which underlies the welfare of children who live in the country, we cannot of course enter here. Our special province is the social problem of the farm.

Here there is not enough contact for social warmth. There is the conservatism which exists in any com-

munity where the young life has been drained off, there is ever a suspicion of the foreign element which has taken up the abandoned farms, and there is little money with which to work out needed improvements. The single problem of maintaining the highways of a scattered and hilly community is a heavy tax upon its resources, yet the dreariness, the retrogression and even the immorality and barbarism of some of the oldest isolated communities in this country are terrifying. Fundamentally the farms must ever be the source of renewal of American life, and some have already expressed the fear that the city must actually be quarantined from the country unless those sources can be made and kept pure. A number of institutions, not distinctly planned to be social, have an important social function. The trolley line, the telephone and the rural free delivery have done much to obviate the dreariness of country life and to make such communities neighbors. Such papers as "The Ladies' Home Journal" and the cheaper periodicals edited for farmers and country people, with their almost universal circulation, have had a most important effect not only in furnishing the fashions and the latest modes of agricultural progress, but also in communicating to these isolated homes the stimulus of the movements of our modern life and some contact with the most wholesome American ideals.

We are beginning to reappraise the value and the functions of the country church and country minister. The country church has always been a religious and intellectual center. It is now to become a social cen-

ter. Those preparing for the country ministry are being urged to familiarize themselves with agricultural and rural problems, and in more than one instance the state agricultural colleges are holding an annual conference for country ministers and concerning rural conditions. The state of Massachusetts for a number of years has had a "Mud-time Theological School," which has been imitated elsewhere, where country ministers are gathered together for a week or two during the time when the country roads are nearly impassable, for the sake of conferring together concerning their mutual problems. The seminaries must exalt the rural ministry as a life work, and perhaps organize volunteer bands to enter rural states together. The denominations are beginning to see that the rural problem is too serious a one to be met any longer in the hit-or-miss and competitive manner with which they have been doing. Already there are commissions on comity which decide which communion shall have the chance to enter any proposed new field, which church shall surrender where only one of two is needed, and have already helped some villages so to conserve the buildings and property and the ministers that they become practically one federated enterprise, economically administered and doing a variety of service which had hitherto not been possible. This sort of thing must go on mightily and generally if the country ministry is to become a grateful task, worth a young man's life consecration.

The Grange also has an important responsibility in the improvement of country life. It is often the

most popular meeting place of farmers, and though it sometimes tends to become a gathering simply of one race or of one age or one social set, the simplicity and practicality of its work make it capable of being a real forum of rural discussions and a laboratory of co-operative effort. One woman, "Mother" Mayo of Michigan, a leader in the Grange and in all the higher movements of country life, caught a vision of the possibilities for womanhood and childhood in the country. She first emancipated herself from bondage in her own rural situation and then went up and down the state preaching simply and persuasively the redemption that is possible just where one happens to be. As the result, a larger life in the Grange, the multiplication of reading circles and the opening of the state agricultural college for homemaking courses for women became her monument.

It is especially in the direction of making country life more attractive and wholesome to boys and girls that both the church and the Grange have their opportunity. In a small isolated community in New Hampshire, where there were two Granges and there was one small church, the attitude of the leaders of the town toward the recreations of young people was simply that of repression. The church opposed card-playing and dancing, but suggested no substitute whatever. The result was that the young people conducted every winter a season of unchaperoned dancing parties, their social intercourse was entirely unregulated, and during the year, in this community almost totally American, one-third of the births were illegitimate. In another

community, not much larger, in Massachusetts, where the circumstances might have been similar, the church took the leadership in organizing a dancing school, conducted by a teacher of irreproachable character. Dancing parties were formally held, opening at eight and closing at eleven, attended by old and young. The morality and intelligence of this community were notably high. A very large share of the credit must be given for a more favorable result to the church which saw a need and was strong enough to meet it.

Up in Newaygo and Oceana Counties in Michigan some parent-teacher associations were started, under the auspices of which the farmers, their children and their instructors got together in the schoolhouses, discussed their mutual problems and relieved the monotony of their life with social meetings. The effects of these meetings became so far-reaching that the name "Hesperia movement" has been given to them, and they have been imitated widely. Schoolhouses have anciently been used for religious services. Sometimes they are used for dancing parties, conducted well or ill according to the temper of the neighborhood.

Mr. Myron T. Scudder has written a pamphlet advocating the development of play festivals in rural regions, to be conducted under the auspices of the leaders in the community, the school teachers, ministers, the county Y. M. C. A. secretary and the best citizens. These festivals and play-picnics are prepared for many weeks in advance, and when established become an annual institution. They are attractive to old as well as to young, and they call together almost the

entire population. They are usually conducted upon the school grounds, have both competitive and non-competitive games, calisthenics and athletic exhibitions, sports in which adults and non-athletic people may take part, exhibits of school work, manual training and fine arts, something perhaps of a dramatic character, and sometimes concessions for the sale of refreshments and non-intoxicants, which may help meet the moderate expenses. Such gatherings are of inestimable value, not only as an antidote to the vulgarity of the average country fair, but as a better opportunity for the close coming together of all the people in the expressions of joy and play.

The country school and schoolhouse must be socialized. One unfortunate feature of the closing of district schools has been the removal from scattered hamlets of the only building suitable for community purposes. The country schoolhouse should be open for all sorts of worthy community purposes. It is feasible to make it the meeting-place not only of the Grange and the farmers' club, but also of well-conducted boys' and girls' clubs. It may contain a hamlet library and be the center of the exchange of the best current magazines. In Indiana alone thirty thousand children annually read the half dozen books of a Young Peoples' Reading Course, selected by the educational authorities and sold at cost to country children and to rural school libraries. The festivals of the school should be community festivals and intended not only to interest but even to instruct adults, and the country school teacher as well as the country min-

ister should be distinctly prepared for their great and important functions.

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XXIV

A CHILD EDUCATING HIMSELF

WE spoke of education as interference with the child's own process of self-education. There will not be room nor need in this book to attempt to discover and describe the ways in which a child reacts upon the educational influences imposed by adults. The purpose of this short chapter is to mention some of the ways outside the school by which the child instinctively improves himself.

One of these methods is through sociability. The child is an animated question mark, and wherever he goes he is comprehending his environment by asking questions of those who are older. He accumulates a disordered mass of facts which stimulate his interests in school and direct his reading. A child much earlier than we suppose learns the reference-book habit and knows how to extract from a book of information, by pointed research and judicious skipping, the essential things which he wishes to know. The sociability of a child takes the form of discipleship with adults, but of comradeship with those of his own years. In the chapter upon "The Gang" we have indicated how deep-reaching and various are the influences upon the child's opinions and conduct, caused by his relationships with his playmates. We may again assert that

in this social self-education of childhood is the seat of all neighborliness, power of co-operation, civic interest and willingness to be of social service.

The child educates himself also when he is alone. The child's room is a very important factor in this education. It represents privacy, opportunity for meditation, the expression of his sense of beauty through decoration and the opportunity to make collections. Studies that have been made of the collecting instinct of children show that the fever begins at about six, is at its height at ten, and among boys lessens after fourteen. Some of these collections, such as of cigarette pictures and cigar bands, seem to be quite aimless, except as expressions of the desire to accumulate a multitude of specimens of similar objects, but the rage for stamps, pictures and objects from nature is usually prophetic of scientific interests. If a child can be furnished with tools and suggestions he will often, alone or aided by a chosen chum, carry these collections to the point where they become of real value, fall into simple classification and furnish training for agility, for skill of the hands. Pets, too, if there is room for them and they are properly tended, have an influence in developing the affectionate side of a child's nature.

The encouragement of a boy or a girl to have an account-book and to engage in small financial dealings is valuable not simply because it helps toward future thrift, but because of the variety of education thus involved. The boy who works by the hour for his parents, who tends a garden, who keeps hens, who

has a newspaper route, finds it necessary to use foresight, self-control and industry, to be accurate and to get along with other people. A small but increasing financial independence in regard to one's own purchases and pleasures is the surest help to self-mastery and the learning of the measure of values that can possibly be applied.

Probably the most valuable part of a child's self-education is his opportunity to learn from making mistakes. This is that which the institutional child misses. While the wise parent wants his child's training to be as inexpensive to himself and to others as possible, he learns that this inexpensiveness is best secured by allowing some errors to occur in the early years, when they do not cost much, in such a way as to make the child immune to such errors in the later years, when they would be very costly.

The child is educated not only socially but personally by his relations with his chums. The management of his baseball team or the presidency of his indoor club will give him a varied discipline which does not come in the discipleship of the school or the home. It is the most direct and practical preparation possible for all of the associations of adult years.

Probably a word should be said here of the endeavor which many ambitious boys and girls are making to supply their personal deficiencies by taking courses in correspondence study. No doubt such schools make claims that are extravagant and sometimes untrue—for instance the depreciation of the value of teachers and of guidance in study and of the help

of the enthusiasm of fellow-students is unjustifiable—and the percentage of young people who actually make anything out of the material which they buy is said to be no more than five, yet the material is there, the text-books are often models of simplicity, arrangement and practicalness, and the total of young persons who have reached industrial preferment or intellectual quickening through such studies is large.

The best part of self-education is digestion, the ruminative assimilation of all the experiences, lessons and activities of one's life. Hence the importance of the child's having room to be alone. Hence the importance of leisure to think and to understand. Hence the importance of a guarded exposure of every child to such experiences, lessons and activities as human knowledge and love have found to be most wholesome for character-making.

BOOK FOUR

BETTERMENT THROUGH PREVENTION

XXV

THE REGULATION OF CHILD LABOR

THE evils of child labor are manifest, whether the number of children engaged in gainful occupations is one million or two millions. "The only facts worth remembering in this connection," as Nearing well says, "are that the child laborers are very numerous, and that about one-third of them are girls."

The essential evil to the child of being put to work while he is immature is that his body is still plastic and unformed and is not yet prepared to meet the physical strains involved. There seems to be a general impression, owing to the fact that child labor legislation has all focused in an endeavor to prevent children under fourteen from working, that the age of fourteen marks a safe maturity of physical growth. We all know that maturity is not a matter to be measured by years. There is a psychological age as well as a physical age, but unfortunately scientists are not agreed as to sufficient tests for measuring it. One physical test, suggested by Mrs. Florence Kelley, is that a child should weigh 80 pounds and be 60 inches

in height. The physical evils which child labor produces are summed up by Mangold as follows:

1. Physical development is retarded or entirely stopped.
2. The muscles remain weak, anemic conditions ensue, and nervous excitability results.
3. Cramping leads to tuberculosis or insufficient chest development.
4. Certain postures produce lateral curvature of the spine.
5. Pelvic disorders grow among the girls who are subjected to constant standing.
6. Slow devitalization follows the inhalation of poisonous substances.
7. The child does not develop symmetrically, and deformities follow.
8. In night work all the bad conditions of the day are aggravated.

Educators emphasize the loss of play as being a wrong committed upon the child by labor, equal in importance to its effect upon his physical development. They are claiming that the very existence of youth is due to the necessity for play, that it is the most expressive form of action, giving growth both in power to do and power to appreciate. They insist that long youth means long life, and that "civilization is the result of man's having been young." "The working child at first has no time for play; then he forgets to play; and finally he has no desire to play." The monotony of the uneducative activities which are possible to a child laborer not only stunts his mental growth but it predisposes him toward restlessness, constant change of employment, vagabondage and crime. It is the testi-

mony of a leading superintendent of a house of refuge that almost all the boys committed to his institution were working boys at the time of their arrest or just previous to their arrest.

Economists are beginning to tell us that child labor does not pay. Where child labor is prohibited industries usually find labor-saving machinery or men to take their places, and discover that they can do this without loss of profit. A well-known manufacturer testifies, "So far as the economy of production goes, as a manufacturer I think we can do without the labor of children." Nearing says, "In all industries and in all sections thoughtful employers have decided that in the long run it is cheaper to invent machinery or to employ adult help, and thus replace the children." "'The kids' are unreliable, wasteful, and expensive as accident causers." The introduction of children into industry makes them the direct competitors of adults, and indirectly of their own parents. Sometimes a boy will go into a shop and actually displace his own father, receiving, of course, not more than half the wages. The two serious consequences brought about are the displacement of adults and the general lowering of their wage standards. Regarding the child in industry as a factor in general prosperity, the crippling of children who do premature labor for trained effort in later life brings a serious loss to the vital assets of a nation. The Massachusetts Commission on Industrial and Technical Education states that "The child commencing work at sixteen overtakes his brother beginning at fourteen in less than two years." The additional two

years of school work would increase his earning power and his consequent value to the commonwealth. Careful figures have been gathered by Mr. E. W. Weaver of the Brooklyn Public Schools, which show that every additional year of technical preparation adds an amount every day more than equal to a good day's wages almost immediately to the earning power of the child. The cost of the crime which is the direct result of child labor is also a tax to the community. Dr. James M. Brittain states that at the present rate "8 per cent. of all the children and 12 per cent. of all the boys born in Chicago, who live to be ten years of age will be brought into the juvenile court as delinquents before they are sixteen." We have already said that delinquents are almost universally child workers.

The moral effects of child labor are universally acknowledged to be unfortunate. The child becomes prematurely independent, financially and otherwise, and is indifferent to home restraint. The reaction from the drudgery of toil makes him feverish for excitement and amusements which are likely to be unwholesome and morally dangerous. Some occupations, either through association or late hours, directly expose children, especially girls, to temptations. They are, as Travis calls them, "Harvards of Crime." The complete subservience and lack of initiative in the work which children do stunts their developing powers of direction, robs them of all sense of fellowship, and deprives the nation of the possible enthusiasm which a larger life might give toward the great national and social ideals.

The Regulation of Child Labor

The causes of child labor are summed up by Nearing as follows: "The system of modern industry, with its labor-saving appliances, its means of employing mechanical power, and its division of labor makes the manufacture of cheap goods possible; an insatiable public demand for quantity rather than quality leads the manufacturer to turn out many things and cheap ones; in turning out these cheap goods the manufacturer, through the division of labor and the development of machinery, is enabled to employ children; in the competitive industry, if one manufacturer adopts a cheap device, the others must do likewise or go bankrupt, and thus is created, out of the system of competitive industry, the condition which always permits and at times requires the employment of children. Two other factors are equally prominent as causes of child labor. They are the moving causes that are actively operating to send children to work:

1. The wages of the average workman are so low as to preclude the possibility of his bringing up a family without some outside aid. This is often secured by sending the children to work.

2. The school system, with its ancient curriculum, rigorous discipline and low-paid, inexperienced teachers, is heartily detested by the average boy, and probably by the average girl, who take the first opportunity to escape from its monotony and confinement, to the freedom of work.

It is these last two causes which Nearing believes are more important, and need more immediate attention than all the others put together. His testimony

is of special value because he has not only had experience as a secretary of a child labor committee, during which he worked earnestly for prohibitory legislation, but because since then, in the calmer atmosphere of a university, he has balanced the enthusiasm of the reformer with the broad vision of the scholar. He believes that if we can meet and solve the problem of the school and the home we shall be able to prevent, by means of legislation and in other ways, the demands of industry and of the public for the exploitation of children.

Concerning the necessity of poverty, which drives children to toil, he acknowledges the place of greed and laziness on the part of a few parents, who demand their children's wages or use the products of their toil instead of working themselves, but he believes the main cause is that a very large number of day laborers, especially those with large families, cannot earn enough to keep them supplied with the necessaries, not to mention the luxuries of life. To meet this problem he makes three suggestions: First—the minimum wage; second, compulsory insurance; and third, school feeding. He cites the minimum wage laws of New South Wales and of New Zealand, which, through local courts, consisting of employers, employés and third parties employed by a minimum wage board, take testimony and determine a fair minimum wage for particular trades. The compulsory insurance plan he cites is in successful operation in Germany. It provides that no man can, by his incapacity or death, plunge his family into poverty, or throw them

upon the community for support. The plan of school feeding, as a protection for needy families, is in use in different parts of Europe. Its disadvantages are obvious as encouraging pauperism, but the principle behind it is the obvious one "that children must be fed." It is claimed that the physical and mental development of children whose morning meals are provided by the State is sufficiently great and rapid to meet its economic cost. Still further steps in the protection of the men of to-morrow, which have already been tried, are scholarships for poor children and pensions for laboring mothers, but Nearing believes the greatest cause of child labor is the inefficiency of the public schools. In this he is supported by many investigators. A study was made a short time ago of 666 children who had left school, 580 of whom claimed that they had left because of poverty. The actual circumstances were carefully investigated, and it was found out that with 390 of them this was a mere pretext. The actual reason was, the children were bored. The indictment brought against the school is that it forces children of diverse temperaments and capacities through a single and narrowly planned curriculum, which has little relation to the interests and needs of the person and offers no preparation for the actual future of the child. Especially does the school work fail in manual expression, which is demanded by all motor-minded children, and in the relation of the course to the industries and activities toward which the child is looking. The child who is in school has only one choice before him, while the child who goes to work seems to have an

infinite variety of choices before him. The child, especially of the day laborer, is brought face to face with the problem of subsistence earlier than the child of the well-to-do and middle classes. Down in the sixth grade, before he is legally allowed to enter into gainful occupations, he begins to survey his possible sphere of activity. The school fails to reveal to him any larger opportunities than those suggested by immediate and unskilled employment, but the prospect of immediate spending money, or liberation from repressive discipline, and escape perhaps from incompetent teachers, makes him glad to enter the world of toil at the first opportunity. Though he may find his experiences as a worker disillusioning, the probability is that the parent who may have opposed his first plan of going to work insists that having left school he shall continue as a toiler. Nearing therefore raises the question whether if children are merely prevented from work by negative legislation they are any better off than otherwise. Is it probable that they will return to the school? Is it not more likely that they will simply remain wild upon the streets?

Coupled with the prohibition of factory work there should evidently be legislation requiring school attendance. A complete program for the regulation of child labor will follow up this merely negative legislation by a positive endeavor to make possible for parents as well as children such a possession of the necessaries of life and some access to its luxuries as shall make possible and cause to seem desirable the remaining of children in school until they shall be

equipped to become efficient members of the community. The greatest reform necessary is such a recasting of the school work, especially in the secondary grades, as shall make the child want the school, persuade the parents of its value and finish an adequate vocational training. The subject of vocational training has been considered in another chapter.

One other aspect of the relation of a child to labor is usually neglected by those who are interested in the subject. This is the question of the employment of children's leisure. It is possible that the leisure of children may be as mischievous as their labor. We have already spoken of the unfortunate influences of street life, which especially of course affect school children in their after-school hours. The same problem, especially in cities where there are one-session schools, is keenly felt by well-to-do parents also. The problem of the summer vacation is a serious one, intellectually, socially and morally. Figures show that the acme of child crime is in the summer, while the acme of adult crime is in February, clearly indicating that while want drives adults to crime, it is idleness which gets children into trouble. It is the testimony of school-teachers that the first fortnight of school-life in the fall is largely wasted with children who have lain fallow all summer. The playground for poor children and the paid camp and summer travel for children of the well-to-do do not quite meet this problem, which we are beginning to appreciate. Many of us parents are realizing that our older children get nearly enough play in the winter, and that they need

the discipline of experience and the practical relation to money which may come from work during the long summer vacation. There is some slight recognition of this need in summer camps for boys and girls, where some co-operation is required in the work of the camp. An interesting endeavor to supply this need is seen in the camp conducted by the Interlaken School at La Porte, Ind., where the boys engage in farm work and construction, and some financial allowance is made for the fruits of their toil. Mr. E. W. Weaver has for a number of summers helped boys to go up among the farmers of Dutchess County, N. Y., and pick apples, and an arrangement has been made, under the auspices of the New York Teachers' Association, by which high-school boys and girls may chaperon young children to Coney Island and the city parks, thus removing the children from the streets and relieving their mothers and enabling these young people to earn some money toward prosecuting their education. The practical difficulty which many parents find in securing temporary occupation for their children during the summer is that the work which they can secure is so monotonous and so little educative in character that it disgusts these young people with work and robs them of zest for any employment. It would seem to be practicable to inaugurate a system of work camps, in which there should be the simple life, some opportunity for play and the spirit of fellowship in outdoor labor which should be somewhat lucrative in character. The employment of children in berry-picking and other agricultural pursuits, involving the strain of

work from daylight to dark, has no doubt its abuses, but there is at least the sunshine and the out-of-door life and the fellowship, and it is possible that the advocates of the abolition of child labor have not always been able to see this other side of the case. Our national Commissioner of Education has recently urged that farm and garden plots be worked by school children under school direction, as a part of their education, to fill their leisure profitably and to help enable them secure higher education.

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XXVI

THE JUVENILE COURT

THE Juvenile Court is the modern endeavor to secure a "square deal" for boys and girls. It is based upon the rather modern realization that a child is not a criminal, though he may be an offender, but a plastic being in an undeveloped stage, extremely sensitive to his environment, and capable even after he has made mistakes of being restored to a normal and self-controlled moral life. The development of modern preventive and reformative methods of dealing with delinquent children was suggested by some pathetic and outrageous instances of severe and fruitless punishment which, under the old criminal jurisprudence, were visited in different places in our country upon young children. There was also growing up the gradual recognition that a jail not only keeps safely the young people whom it imprisons but also brings them back regularly, and that the punitive methods become directly a school of crime. Not only was it evidently an injustice to regard an immature young person, ignorant of moral distinctions, as fully responsible for criminal acts, but it was also seen that those acts were the direct result of evil environment, were often suggested by adults, and that the confinement of children in almshouses and jails, in close contact with

adult depravity, was often worse than the absolute disregard of their mischievous or malicious acts.

Further study showed that not only are delinquent children not criminal, but that they are seldom abnormal. Between 90 and 98 per cent. of children who have been brought before the courts have been found to be normal. Even judges and court officers began to see that the acts for which children were committed, and the instincts which caused them to be performed, were the same wholesome and innocent ones which they themselves had shared when they were boys, and that nearly all the deeds for which boys and girls were brought before the courts were of the sort of which the majority of people who are out of jail have many times been guilty. The gradual development of sympathetic methods in the administration of courts where children appeared was fostered by a careful study of the causes which brought them to court. These causes are now pretty well understood, and are as follows:

Chiefly it is realized that city conditions are to blame for the illegal activities of children. Of 130,000 boys and girls in reformatories it was discovered that 98 per cent. came from cities. What is play in the country is generally crime in the city, and more than 50 per cent. of the cases of child delinquency may be classified as "misdirected play."

The play instinct is known to be the most universal, the most important and on the whole the most wholesome instinct of childhood. The new education is based upon this instinct, child-study secures most of

its facts from its exercise. When cities become congested so that the only spaces for the exercise of that instinct, which occupies all the activities of a child that are not spent in eating and sleeping, are the paved streets, and it is one of the prime duties of the police force to prevent such exercise, the situation becomes not only critical but illogical and unfair. The boy who lives down town is haled into court for precisely those innocent activities which are the chief element in the strength, the agility and the alertness of his cousin who lives in the suburbs. It has been remarked that boys and girls begin to be brought before the courts in largest numbers at just those years when they are beginning to develop individuality. When we understand that individuality is chiefly developed by play, we face the incongruous situation that the children are arrested for pursuing that course of conduct which more than any other was intended to develop their characters.

Not only is the street the city child's playground, but street life itself is one of the chief instruments of his depravity. The down-town streets are lined with cheap and often unwholesome places of amusements. The saloons are the gathering places of the populace, and are often frequented by children. The street trades, especially those which are plied at night, bring the children into intimate contact with temptation and vice, and the development of the street "gang," which is one of the results of another wholesome instinct of youth, that for making friendship, tends to become the mob-spirit, in which the individual, uninstructed

and of weak will, is led into courses of conduct which he would not otherwise initiate nor have the strength to accomplish.

It is in such environment, where the seclusion and the sanctity of the home are maintained with the greatest difficulty, that the break-down of the home most often occurs. The father, worn out by long hours of labor, and the mother, jaded by her house-work tasks, are in no condition when night comes, either to make their unattractive shelter a center of social intercourse for each other or of delight for their children. The tendency is for the whole family to be upon the streets, the parents in the saloons and the children disregarded and unguided. It is in these crowded regions also that the foreign population invariably gathers. Here we meet that curious and distressing condition which disrupts homes that in the old country were centers of idyllic fellowship. The quick-witted children have easily learned our language and have become Americans, while the parents are still aliens. It is an unwholesome thing for a child to know more than his father or mother, and the contempt which a foreign-born child feels for the ignorance or apparent stupidity of his parents is not a guarantee of good family discipline.

The proportion of children of native-born parents, who reach the juvenile courts is, however, surprisingly large. In some cities more American than foreign children are delinquents. The explanation, no doubt, is that which Mr. R. R. Reeder gives, that "There is just as much authority in the American home as ever

—only that it has changed hands." In the American home, especially where there is not sore poverty, the cause of delinquency in children is, without question, the flabbiness and slovenliness of parents in training their children to obedience and to orderly habits.

If the situation of the child who has an ignorant or alien parentage is unfortunate, how much more deplorable is that of those who are orphans or half-orphans. Over 50 per cent. of children who face the juvenile court are without one or both parents, and the proportion of children of illegitimate birth who are delinquents is in all countries very large. There is always a large number who come from homes that have been rent by divorce or where the father has deserted his family. It is also notable that the number of commitments of children from abnormally large families is disproportionately great, because in such households the welfare of the children cannot be adequately looked after. The failure of the home is regarded by students of the subject as the greatest contributing cause toward child delinquency. While the home as an institution is sacred, it is coming to be felt that a parent has no right to impose hurtful conditions upon his child simply because it is his own, and that it is not morally just that a child should be committed to an indeterminate sentence in a non-functionary home.

The relation of child labor to delinquency is plain. When a child is removed from school before he is fitted for any calling, and is used almost as a part of the machinery of a great industrial plant, he is likely either to be thrown out upon the scrap heap of the world at

an early age, unready for any productive employment, or else, weary and discouraged, to be peculiarly exposed in his few hours of recreation to the temptations of his neighborhood. Here certainly is one of our most appealing cases of social injustice.

The public school is also to be blamed for some share in juvenile delinquency. If it be true that 98 per cent. of juvenile arrests are the direct cause of misdirected energy, then we may fairly ask the schoolteacher why he has not found some way of directing such energy into safer channels. He may respond that his failure is due to the fact that so large a proportion of the children of the community leave school before he has completed his task with them, while, however, he is usually frank to acknowledge that, with the rest, the school has not yet fully met its opportunity.

A good many boys are captured by the police because they like the adventure of being chased. It is the spirit of adventure which leads them into all their depredations. It is the ancestral nomad instinct which causes them to play truant. The school as an institution for sitting still has not fully recognized how central is this vagabond instinct in boys and girls under fourteen. It has been said, with some justice, that a child has to be committed to a corrective institution in order to learn some things which ought to be every child's birthright. The schools which develop individual instincts by a variety of manual training and break up the "lock-step" in education are a direct antidote to delinquency.

After all that has been said about the external influences which lead boys and girls into wrong courses, something is left in the child himself to be explained. Many of these children, through the poverty or ignorance of their parents, are unnourished. They are physically weak. The so-called "criminal type" is not one that is marked by physical malformations so much as by undevelopment. While, as I have said, the proportion of abnormal children who are delinquents is small, still the character of the defects which have been found is often serious. Of 3,122 children examined in the Chicago court, between August, 1907, and December, 1908, 7 per cent. were found to be affected with cardiac diseases and 5 per cent. with pulmonary diseases. Defective hearing was found in 18 per cent. and defective vision in 17 per cent., while hypertrophic tonsils and other throat troubles were discovered in 55 per cent. Among 58 children in the Chicago Detention Home, at one time only five had good teeth and only four had ever used a toothbrush. There were a total of 203 decayed teeth among the 58 children. Some of these diseases were not serious, and they are found in a larger proportion than most of us suppose among what we call "normal" children, but these facts are not to be disregarded.

If it be true, as Dr. Hastings H. Hart tells us, that "more than one-half the children committed to institutions are found to be fit subjects for the physician and the surgeon," then we certainly need in every juvenile court the court physician as much as the

judicial officer. One very important and delicate matter is that of the examination of girls for symptoms of venereal disease. Most girls who are committed by a court have had an immoral experience. For the protection of society, for the just provision and protection and treatment of the girl herself, such diseases ought to be discovered, yet such examinations are not regarded as legal unless they are voluntarily acceded to. The importance of the physical examination of each child who is brought before the courts is now being generally recognized. A considerable number of feeble-minded, idiotic and epileptic children are also discovered upon examination, and a few who may be distinctly classed as "moral perverts."

More serious, however, than physical abnormalities are the moral abnormalities of delinquents. Many of the children examined by the judge are found to have a curious and individual philosophy of life. Sometimes it has been acquired from criminal or ignorant parents. Often it represents the moral sentiment of the block. Sometimes it has been gathered from the nickel shows and the yellow newspapers, and in general it represents the terrible result which we are approaching in a nation where public education regards almost all the needs of the children of the State except moral nurture.

Mangold classifies delinquent children as the morally weak, the nomad child, the disobedient truant and the incorrigible. The first of these are morally neutral and almost completely plastic; the second and third classes have usually suffered from parental cruelty, and are impressed with a heavier stamp of evil; while

the incorrigibles are already upon the brink of a criminal career. Dr. G. Stanley Hall has classified the offenses of children as follows: He finds that children of thirteen years and under are arrested chiefly for truancy; that fourteen is the criminal age for incorrigibility and malicious instinct; that fifteen is the age when petty larcency, disorderly conduct and assault are most prevalent; that sixteen reveals the more mature offenses when the youth is copying the vices of adults; and that at seventeen sexual criminality is a frequent evil. The statements of Mangold and Hall are consistently parallel with each other. They suggest progressive gradation of inclination toward evil, of the weakening of the good will, and consequently the very different needs of these successive periods. The children in the earlier stages of progress toward wrong need moral education, the inspiration of noble companionship and a wholesome environment. In the years of increasing delinquency there is still greater need of a better environment, often involving the removal of the child entirely from his home, and the substitution of entirely different influences in his life. Of the morally weak and neutral children it may be said that a good home is about all they need; of those who are maliciously mischievous that often a good farm school is desirable; while those who are incorrigibly bad will require the institution.

The basal requirement in the establishment of a good juvenile court is a good law regarding juvenile delinquency. Such a law should recognize the new attitude toward the children, and should definitely

establish the court with its paid officers, its detention home and its probation and parole. Of equal importance are regulations concerning contributory delinquency. Judge Lindsey enumerates these essentials as follows: "Acts enabling the judge to deal freely with the delinquent and dependent children; and to hold parents or adult agents responsible for the offenses of their wards; acts holding fathers accountable for the support, care and maintenance of their offspring; statutes providing for the punishment of cruelty to children; co-operation between school and court officials, by which all these laws are enforced in one court having power to deal with every aspect of the situation before one judge; with a set of paid officials for the enforcement of the law; the administrative work with delinquents as well as for them; and the co-operation of these children with the court."

The central figure in the court, of course, is the judge. The requirements of character and ability for this officer are most difficult and unusual. His functions are not only judicial but paternal. He is State father to the children who come before him, and he acts as the administrative officer of a system which regards the boys and girls who are brought to his attention, as partly unfortunate, partly weak, and partly undetermined in character. In the earlier days of juvenile courts it was customary to set apart a judge of circuit or probate court to act as juvenile judge, and sometimes a number of judges occupied this function in turn. Of late, however, the establishment of separate courts for children has brought with them the

creation of separate judgeships, and men are being appointed or elected whose one work is the care of delinquent children. One difficulty with the securing of competent juvenile judges has been the fear on the part of those elected that their professional future would be imperiled by accepting such positions. This fear has been allayed, however, in some cities by making the salaries of such judges equal to those of judicial officers of the highest courts. The best of service can scarcely be expected from juvenile judges who are busy with ambitions for preferment into other courts. The juvenile judge must feel a pride in his work and recognize the need of long experience and preparation for it. While in recent years he is more dependent for his facts upon the reports of probation officers, he must still, in order to execute justice and mercy, be able to measure the value of such reports. He must keep close to the perils and temptations of child-life in his own city, and have sympathetic contact with all the philanthropies of that city which may contribute to the welfare of the children with whom he deals. It is essential both that his election shall be removed from the realm of partisan politics, and that his work shall be done without rigor and without sentimentality. Both the judge who extorts tears from every young offender and the one who sheds tears himself under all circumstances are incapacitated for competent service.

The court-room of the model juvenile judge resembles a business office rather than a court-room. The demand for publicity in even these informal proceed-

ings seems to be a fair one, and while there is some danger that a curious throng may be attracted when a case involves indelicate details, it is usually possible for the judge to prevent such cases being anticipated, and as his examinations are conducted in a low tone of voice, those who listen for mere curiosity get little reward for their pains. On the other hand, the parents, kindred and friends of the child have free opportunity to see that justice is being done, and volunteer social workers are enabled to gather facts which may help them in further efforts for the child.

"The effort," says Hart, "is not to establish guilt, but to ascertain a condition. Is the child in the condition of delinquency?"

An officer of even greater importance than the judge himself is the probation officer. These men and women in the earlier days of the juvenile court were largely volunteers, but this work is too important to be done by any but trained and dependable people, and everywhere now the court system involves at least two probation officers—a man and a woman. These officers have two functions—investigation before the court examination, and parole afterward. Sometimes the two duties are performed, in the case of an individual child, by one person, and sometimes by two. Two different methods of assigning probation officers for their work are in existence—the method of districts and the method of specialization. In the former case the officer takes a definite portion of the city and handles all kinds of cases of delinquency which appear in that district. The advantage of this method is that

the officer learns to know the moral perils and temptations of that district very thoroughly, and is able to suggest needed preventive measures which shall apply to his whole district. The advantage of specialization, however, is that the probation officer, dealing only with a special race or particular kind of criminal action, gets a sympathetic and experienced contact with such cases, and thus becomes a specialist in the reform of individuals. He is not, of course, so familiar, however, with the particular causes which lead individuals with whom he deals into wrong courses. The method of specialization needs to be supplemented, at least, by frequent conferences of the probation officers from all the districts of the city.

The investigations of a probation officer include a survey of all the facts which can have any possible bearing upon the individual case. Especially must the officer be acquainted with the home, the play opportunities, the school standing, and as far as possible the personal temperament and character of the child. With these facts concerning the individual there should be coupled, for the information of the judge, the results of a physical examination of the child, undertaken for the purpose of discovering any abnormalities or weaknesses which home investigation has not revealed.

The work of parole involves a report to the judge, through the parole officer, of the actions of the child in his home and on the street, of his school standing, or if he be employed, of the satisfaction he gives to his employer. It also implies that the parole officer has

endeavored to relate the child more helpfully to his pastor or priest, to the social instrumentalities of his neighborhood, and when possible to some wholesome adult friend.

Another official who has close relations with the juvenile court is the truant officer. He is usually distinct from the probation officer, and is often a policeman. In many cities it is being felt that the truant officer should at least receive his instructions from the school superintendent, rather than from police headquarters. In Chicago thirty policemen in plain clothes report daily to the chief probation officer. It seems hardly necessary to stigmatize the mere truant by having him reported by an officer in blue coat and brass buttons, and the possibilities of regaining the child's interest in education by assigning him to some special school or meeting his nomad instincts in some other way are so great that men not in uniform and inspired by the educational rather than the punitive ideal can often prevent truants being reported to the juvenile court at all. In St. Louis and Cleveland a child is not regarded as a delinquent until the compulsory school attendance department has exhausted all its resources with the child. In some cities admonitory letters from the heads of local police stations concerning children who are likely to get into trouble do a great deal of good in strengthening the hands of home discipline and preventing a police court appearance. There is much room for improvement in the training of policemen toward a more sympathetic and enlightened attitude to childhood. Some of these men, tender-

hearted and wise and themselves fathers of children, are true but unrecognized benefactors of the cities which they serve. It would seem possible to discern in the police force men who are naturally adapted for the guardianship of children, just as it is to find men who are adapted to become detectives. Such men should receive some special training and be inspired with the thought that it is just as important to protect children as it is to catch thieves.

Department store detectives are glad to co-operate with this plan of keeping the child away from the court as long as possible by reporting petty thieving by children directly to the truant officer or the probation officer and giving an admonition before arrest for a first offence.

After the work of the paid probation and truant officers has been done, there is still plenty of room for volunteer social effort. Here comes in the parish priest or sister, and among Protestants the "Big Brother Movement." These men and women, unsalaried, accept the care of from one to three children who have been before the court, endeavor to gain their confidence and affection, relate them to the church, the social settlement or the gymnasium, act as counselors to them regarding their employment, their associates and their play, and become as far as they may what the older brother is to the younger ones in the home. There is danger, of course, of this work being done sentimentally and spasmodically, but too much of it cannot be undertaken, and it is estimated that not more than three persons of a hundred of those

who have received such brotherly or sisterly help ever appear again before the juvenile court.

An essential institution in connection with the juvenile court in every large city is a detention home. Some children may be safely retained in their own homes, provided they be decent ones, while awaiting trial. Good country houses are sometimes accepted as boarding places for these young offenders. In other places, matrons may be found in charge of lodging houses, who make it their specialty to board and give kindly care to a limited number of children, while they are being detained. The detention home, when provided by law, ought evidently not to be too magnificent nor luxurious. The child should not be treated so much better than he is accustomed to be that he shall regard his detention as a species of reward. In some cities there is a plain house, without bars, where the boys or girls assist a wise and kindly matron in house work, perhaps take care of a garden, and continue their school work in this building. Sometimes the young people under detention are sent to a nearby public school, but there is manifest advantage in having a special school for such children, even for the few days they are under observation, in charge of the most alert and successful teacher who may be secured, in order that she may make a most careful study of each child, and may, during these days of the child's mental suspense and possible penitence, apply the strongest mental and moral motives possible. The days of detention ought to include some hours of solitary meditation, plenty of employment, and

association with the best and not the worst of humanity.

A still further method of volunteer help to these delinquent children is experienced in the formation of Juvenile Protective Leagues. These organizations do a different work, dependent upon the local necessities. In some cities they furnish volunteer probation officers and friends for the children. In most cases they give special attention to the girls, sometimes providing them with special detention homes or refuges, and working to protect these young and innocent children against dangerous men and vicious neighborhood influences and conditions. They sometimes find it necessary to contribute toward the support of the court in its earlier stages, perhaps paying the salary of the first probation officer. Through various committees they touch and help all the weak places in the work of the court. One of the most useful things which they could accomplish would be to assist the vocational direction of well-meaning boys and girls who have left the custody of the court and are ready now for guidance as to their future. A few of these conduct successful employment bureaus that advertise in the daily newspapers.

Says Mr. Henry W. Thurston, the Chief Probation Officer of Chicago: "It has been possible for the church worker, the truant officer and the school teacher to prophesy that the children of certain families would develop into delinquents. It is the duty of an efficient community to care so well for its truant and dependent children from the very moment when such

a prophecy can be made that it never will be realized." This is a sensible word. It is the next step in juvenile reform. In England, as I have mentioned elsewhere, the charitable organizations center their attention upon such children and give them special training and guidance toward an honorable career. Such formations, as Horace Mann would say, are worth a thousand reformations, and, one might add, are a thousandfold cheaper.

For with all this varied machinery the fact still confronts us that the number of juvenile delinquencies in all our cities is increasing. This increase is partly because the careful probation system brings to light more individuals needing the attention of the court than was the case when nothing but a police arrest would call a child to the court's attention, but the increase is at least partly accounted for by the undoubted fact that society is manufacturing criminals faster than it is curing them. Many supplementary methods are needed, if the juvenile court system is to work more rapidly toward the abolition of delinquency. Playgrounds must be multiplied in all the congested districts of our cities. Vacation schools must take the endangered children at the end of the school year in June, and give them recreation and instruction throughout the summer. There must be antidotes for the ever-open saloon, the cheap dance hall and the noisy street. The public school must be socialized, the social settlements, the church gymnasiums and the Y. M. C. A. must reach farther down in the social scale, and the conditions of child labor must be im-

proved so that neither the strength of boyhood nor the charm of girlhood shall be exploited, and so that these jaded young people shall not turn from exhausting labor to vicious amusements. And no social work that can be done will be at all adequate that does not touch and improve the non-functionary home. The bad home is as sure to deprave the child as the criminal associations of the jail. The work of the visiting nurse must be supplemented by that of the visiting housekeeper, and the parents of delinquent children must be taught how to live and to live with their children.

The "block system" has been advocated as the solution of the problem of anticipating juvenile offenses. A volunteer social worker, and perhaps a paid city official, is to take charge of a block of city houses, to study the moral dangers, the physical inadequacies of the life there, to bring all remedial agencies to bear, and especially to provide wholesome friendship and play for children who are evidently taking the first downward steps. Another method of attempting this result is to obtain from public-school teachers, Sunday-school teachers and policemen the names of boys and girls who require special attention and help, and to endeavor to secure such help for them from a nearby church, social settlement or good neighbor. The variety and persistence of forces working for the downfall of boys and girls are terrifying, and they can be met only by an equal variety, ingenuity and patience of professional and institutional helpful methods.

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XXVII

REFORMATORY METHODS

EARLY American penology seems to have had a theological basis. That basis was the earnest belief in human depravity and the full responsibility of every human soul. The purpose of punishment for crime was held to be a purpose similar to that of the Divine Judge. It was an expression of righteous wrath, and it was a reflection of the Divine vengeance. The length of imprisonment and the treatment of the prisoner were gauged by a sincere, but confessedly imperfect effort to fit the punishment to crime. We have a relic of this balance of crime and punishment in the awards of definite sentences by our present judges. We have heard the story of the thief who was sentenced to imprisonment for twenty years and seventeen days, who responded that he could see where the judge got the twenty years, but for the life of him he could not discover where found the seventeen days. In its application to the criminal it was an effort to intimidate him and his companions from further iniquity. These processes were expected to subjugate him so far as his evil impulses were concerned, and if he were of tender years the place to which he was committed, as the term "house of refuge" implied, was a solitude in which he was confined as an escape

from temptation. The application of justice to children and young people was based upon the same principles as its application to adults. The child was brought before the same judge and bar. He was regarded as depraved and as fully responsible, and while the fatherliness of the judge often mitigated the sentence, the two penalties possible for the young offender were a jail in the companionship of hardened criminals, or separation from them and from temptation in houses of refuge. The classification of prisoners in a house of refuge was so imperfect that the associations were scarcely more desirable than those of jails.

The next step in the history of our treatment of child offenders was that in which an effort began to be made to classify them. At least, the insane and morbid began to be separated from the responsible, the dependents and unfortunates from the delinquents, and it began to be seen that graded institutions must be provided for those of different ages and degrees of offense.

Then came the era of graded reformatories. The increasing sympathy of the public toward the young manifested itself in institutions publicly and privately supported and endowed, which were impressive in size and equipment. The spectacle of regiments of children, well drilled and docile, all engaged in work or play in the buildings or on the grounds, satisfied the tender hearts of philanthropists and visitors. This was the beginning of the endeavor to make the punishment fit the offender rather than the crime. The methods, however, were those of penalty rather than of treatment. There was in these graded

institutions large opportunity for anger, cruelty and revenge. After the reformatory era had continued long enough for its results to be studied, there came a discouraging revelation of the imperfection and failure of the old barrack system of dealing with delinquents. The lockstep method of training young offenders turned out into the world a generation of automatons, docile but helpless, innocent of the conditions of the world, and usually because of their inexperience unable to take care of themselves, and assured their return to the evil associations from which they had sprung, destined to a criminal career.

Then came the modern era. Child study revealed to us the complex nature of the child mind and heart. The new education reasserted the importance of the individual and the individual will, and created one of the axioms of pedagogy, which is that each child must grow on its own root, developed according to its own nature, and be assisted in the evolution of its own good will. The relation of malnutrition and physical abnormality, evil surroundings and evil example, and all the deteriorating influences of city life to child conduct seemed now to be appreciated. It was seen that the child was not a criminal, but an unfortunate, that he was in the plastic age rather than the stage of deliberate evil intention, and that his whole moral person and moral future depended upon environment, nurture and encouragement. The first step then in the new treatment of delinquents, first in importance and necessity, not in time, was that of prevention. Mangold mentions as the essential preventive needs

of our modern cities: Juvenile improvement associations, clubs for street boys, playgrounds, wholesome amusements, contributory delinquent laws, the socialization of the school, prevention of truancy, vocational training, the prohibition of street trades and the education of parents for parenthood and child-training. The care of a class which has been called "borderlanders," that is, families existing upon an income which is just upon the line of self-support and dependence, by the associated charities, so that the child may have a living chance—this may be classed as a necessity of prevention. To these may be added the curfew ordinance and the "block system" of supervising the child life of crowded centers. These preventive means may be summed up in the one phrase, "general civic betterment." It is seen to-day that whatever makes a city safer and more wholesome to live in is a more direct prevention of crime than all the prisons and reformatories in the world.

When the child offender comes before the juvenile court judge he is, as we have explained in another chapter, exposed to a physical examination. Facts are also gathered from every possible source: this examination, the truant officer, the probation officer and the home and neighborhood, as to the child's mental equipment and moral character. All this is with the purpose of enabling the judge to make a scientific classification of the child, so as to know whether he needs medical or surgical treatment, if he is an imbecile or idiot or moron, and whether he is a first or second or third offender.

While he is under examination or his case is pending, he may be committed to his own home, to his school-teacher, to the detention home, to the school-nurse or even to the playground.

Supposing that the child is discovered to be physically and morally normal or nearly so, those who are in charge of his reformation come to the most delicate point in their procedure. There has been until recently a wide divergence of opinions between those who believe that the placing-out of children in foster homes, who cannot for various reasons rightly be returned to their own, is the only course to pursue, and those who are strongly committed to the belief in reformatories. The most radical exponents of the placing-out system acknowledge that there are difficult children, for whom no homes can be found. On the other hand the advocate of the reformatory cheerfully grants that the cottage system, with its imitation of home life, ought everywhere to take the place of the barracks. The advocate of the placing-out system calls attention to the fact that the percentage of redemptions of child offenders in institutions is discouragingly small. Travis states that the results at Rahway are 77 per cent., at the New York Juvenile Asylum, now conducted on the cottage system, 80 per cent., at Elmira, among first felons of sixteen to thirty years of age, 70 to 80 per cent., and at the George Junior Republic, where offenders with no deep criminal record or taint are accepted, only 60 per cent., while Judge Lindsey, by his personal methods, redeems 96 per cent. These are the advantages which

Travis claims for the placing-out system: "It costs about half as much as the institution plan, and gives better results. Overcrowding is avoided. Those peculiar phenomena of institutions, known as immoral explosions, are prevented. Immoral infections are avoided. The children cannot be institutionalized. The ways of common living are taught. The stigma of reformative institutions on children is obviated. The nearest approximation to a real home is given the child."

On the other hand, the advocate of the cottage reformatory method calls attention to the fact that there are possible abuses of children in the isolated households to which they may be sent. Your city children put in lonely places are unhappy and are unlikely to find good schooling; the difficulty of placing and replacing incorrigible children until they finally find acceptable homes is sometimes even insuperable, and the system of examining such homes and following up the children is so elaborate that the plan is likely to break down at its most essential point. All these objections to the placing-out system being granted, it still seems to be acknowledged that the plan, even in its most extensive elaboration, is less expensive than the cottage reformatory, and that its results, although careful statistics are not yet available, are probably not only more satisfactory in percentages of reclamations but also in the quality of character produced. This last statement has probably turned the tide in favor of the placing-out system, because the real test of probation and methods of reforma-

tion is not the number of young persons kept out of jail or a criminal career, but the general quality of positive character which their treatment helps to develop.

The two apparently divergent views of the treatment of delinquents seem now to have come into quite complete harmony. It is granted that placing-out should be tried in every possible case where the child's own home is impossible until it has patently failed, and that the institution has a place for only three classes of offenders—first, the physically abnormal and mentally deficient; second, the confirmed or abnormal offenders; and third, and—this as a temporary means—for the sobering up of first offenders before they are distributed among homes.

We still find the need for four classes of institutions—first, the detention home, described in the chapter upon the Juvenile Court, as the temporary place of refuge and observation of children awaiting appearance before the court. Second, the parental truant school. This is an institution which should be closely connected with the public-school system. Parents who have contributed toward the child's delinquency should help pay for his maintenance while retained there. It is simply a shelter where the child escapes for a time the contaminating influences of the evil home or bad associates, and attends the public school or a special school connected with the institution. As the purpose of the parental school is to enable the child to get away from his old environment, receive special attention and study, and have an op-

portunity to regain his poise and bring forth his own moral resources, such a school does not need cottages, and buildings of the old-fashioned reformatory character will do very well for such a temporary purpose. Third, comes the placing-out system. This may be either a children's aid society, privately administered and endowed, or an adjunct to the juvenile court. It involves the careful examination of homes in which children are to be boarded, indentured or adopted, the safe conduct of the children to these homes, frequent information, by unexpected visits, of the treatment and progress of the child, repeated transfer of the child, if necessary, until he is well placed, and a system of parole and report after the special period of the care of the court or the aid society has been completed. Fourth, we have the training-school, house of refuge or juvenile republic for children who cannot be satisfactorily placed in homes, who are under sixteen years of age. The principles to be applied in the conduct of such institutions are enumerated by Mangold as follows:

1. The adoption of the cottage system and the abolition of the old congregate plan.
2. The location of the plant in some rural district.
3. The complete separation of delinquent children from other institutional children.
4. Separation of the sexes.
5. Emphasis upon training for self-maintenance.
6. Conditional release whenever the progress of the delinquent justifies such action.
7. A policy of upbuilding character.

The most picturesque and instructive development of the reformatory system has been the Junior Republic, especially that established by Mr. W. R. George at Freeville, N. Y. That institution has been long enough in being to have outgrown its early defects and to have manifested its real advantages. Probably the picturesque part of it is not the most significant. The imitation of adult government by these boys and girls has not been the contribution to the science of adult government which some of its enthusiastic advocates prophesied. The value of the plan is not so much in the fact that these young people make laws for themselves and each other, as that their self-initiative, the most precious thing which can be developed by any form of training, is brought forth by this play system of government. There is, no doubt, some advantage in the becoming acquainted with values through the currency and exchange system of the republic, but as the financial amounts involved are an exaggeration of those in real life, the approach of the child to real financial conditions is only approximate. The emphasis of the court and criminal side of the republic is believed by the managers of other kinds of farm schools to be disproportionate and unnecessary. The punishments are too numerous and rigorous. The greatest asset to the George Junior Republic is, no doubt, the character and influence of Mr. George himself. This is scarcely emphasized at all in his own description of his work or in any reports which come from the institution. It seems fair to say, however, that the strongest moral force of the George

Junior Republic is parental rather than governmental. A living incarnation of active moral virtues and the counselor of all the activities of the school is obtaining results which he could obtain under some other system, and it can be obtained under other parental systems where such sturdy and sterling characters as his are at the head.

The Boston Farm School on Thompson's Island is the oldest farm school in America. It is not especially for delinquents. It has its own system of government, housed in a miniature city hall and cottages, which governs the activities of the playground. The individuality of the boys is called forth by their obligations to places of responsibility in the buildings and on the grounds, by fostering their love for pets and hobbies, and by various intellectual and social and musical exercises, which bring out their talents. Here too stands at the head a splendid individual, Mr. Charles H. Bradley, who lives very close to the boys, keeps his hand and his eye upon each one, and in his "consulting-rooms," where he works out the camera hobby, wood-working and scientific experiments with boys who especially need his intimacy and friendship, is illustrating the fact that the essential thing in farm school life is not an ingenious method, but is the application of strong, wise and good personalities to boys who live as nearly as possible in home conditions and have their own individuality and balance developed in every possible way.

The most serious failure in our present method of handling delinquents is with boys who are over six-

teen years of age. Of these the juvenile court law has no cognizance, and they are treated by the state as adults. It is during the years between sixteen and eighteen that a natural semi-criminal or semi-crazy period is apt to develop in boys brought up in even the best homes. During those years the "wanderlust" manifests itself, and thousands of boys depart from home, either to join hoboes or to run away to sea, or to engage in more or less vagrant occupations. The parent who is well supplied with money and wisdom can usually reclaim such a boy, who is simply feeling the exuberance of life and the primeval instincts of his early forefathers. The working-man's son is often saved by being put resolutely to work by his stern father, and loses some of his nonsense by coming up against the real conditions of life. There still remain, however, thousands of boys who are orphans or half-orphans, or who are neglected by their parents, who have lost interest in school, fallen a prey to evil associates, accepted the modern pleasure spirit without having earned the means to satisfy it, who are now not only in the period of greatest moral peril, but who are capable of being a menace to the peace and safety of society. For such boys only two wise public courses seem to be feasible. One would be the development of organizations which should meet this wander-spirit, by assisting boys to go out into the world in paths which lead to training, industry and efficiency. There are such colonization societies in England. Much of this work is done by the Salvation Army, and the recruiting stations of our own army and navy

receive thousands of such boys and give them not only the military drill but also the school facilities of the training ship and military school. The other recourse, and the only other one available for boys who are too old to be placed out, is that of the reformatory institutions midway between the training school and the jail. These are already appearing as state institutions. Here the difficulties are the survival of the barrack system and the jail atmosphere, the enormous expense involved in transferring to the cottage method and developing the school rather than the prison idea, and the complexities that come from the fact that those who are sent to such intermediate institutions are measured by physical rather than psychological or moral age. Even here there are scores of hardened young offenders and the percentage of reclamations from the state reformatories is discouragingly small. All that enlightened penology can advise is that such institutions be even more carefully graded, that their methods be educational and inspiring and corrective rather than punitive, and that the boys who are sent forth from them at the end of the indeterminate sentence be given a more varied opportunity to go out into the world, to occupations that are really serviceable to themselves and others, and be supervised for as long a time as possible after their departure.

The central word in reformation is *Personality*, and not *Institutionality*.

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XXVIII

DEPENDENT AND NEGLECTED CHILDREN

THE border line between delinquent and dependent children is an imaginary one. A child who is dependent upon charity or other precarious ways of making a living or who is neglected is almost certain to become delinquent, and delinquent children usually come from the class that is financially dependent and that neglects its offspring. Often the children's judge sets apart separate days for the examination of cases of truants and of those in whom delinquency and in whom dependency is the principal fact, but in practise he finds that he must consider both facts together. Dependence is a serious condition and its treatment is a matter of the greatest importance for, as Hart says, "The court's control of the delinquent children is usually temporary, while action for the dependent children is calculated to determine their entire future."

The care and disposal of children who are dependent or neglected rather than already delinquent follow a similar course to that taken with delinquents. The first endeavor is to reinforce and restore to its function the child's home, if he has any. The next effort is to find a foster home by the placing-out system described in the last chapter. The last—and this is only accepted when it is inevitable—is the "institution."

Not always dependent but usually neglected are the "incorrigibles." An incorrigible child, under the laws of most states, is one who is beyond the control of his parents, and the proceedings for his disposal may be started by his parents or his guardian. He may not be a delinquent, but he is almost certain to become one. Frequently the chief trouble is that he has an incorrigible parent, who needs the court discipline more than his child does.

A few special statements need to be made, in distinguishing the care of dependents from that of delinquents.

First as to the care of dependent infants. "It is not possible," said Dr. Amos G. Warner, "to raise babies by wholesale. It can matter but little to the individual infant whether it is murdered outright or is placed in a foundling hospital." A mortality of 97 per cent. a year for children under three years of age in such asylums is not uncommon. The institution baby lacks not only the affection and individual watching and care given by a mother, but it is deprived of that loving handling which exercises its muscles and gives zest to its little life. The provision of artificial foods is seldom successful. Where wet-nurses can be provided, conditions are somewhat better, and a very careful boarding out of babies in country villages, even with artificial feeding, has reduced the mortality to twelve and a half per cent.

The best results that have come in the care of dependent children not orphans have been reached by strengthening the sense of parental responsibility.

Child-caring agencies are now declining to take dependent children, unless the parents give up all title to them. This prevents any tendency to claim the child after it is old enough to contribute to the family support, and appeals to any maternal instinct that may remain to make the best possible effort to keep the child. In foundling asylums mothers are encouraged to remain with their infants and are asked to nurse another child with their own. The Social Service Department of the Massachusetts General Hospital, has been doing a beautiful work, through Mrs. Jessie D. Hodder, in encouraging unmarried mothers to make sacrifices to retain and nurture their children and in endeavoring to bring to flame the manhood of the fathers of such children to recognize their parental responsibilities. In general, child-caring agencies believe it is better to make it difficult for parents to abandon their children and thus discourage illegitimacy and the break-up of homes, while at the same time they believe that mere motherhood is not all, and that a bad mother is the worst thing alive and that the state as overparent must sometimes definitely and finally remove unprotected infants from such mothers and give them some chance in the world. This overparenthood of the state is recognized in some states by the creation of a board of children's guardians, in whose care is vested the guardianship of all children for whose support public money is given.

Responsibility is a word which applies to public as well as parental care. In a chapter in Dr. Hasting H. Hart's "Preventive Treatment of Neglected Chil-

dren" Mr. William H. Pear makes the obvious but important remark that "If you take a child in an emergency, it is your duty to see him through that emergency." This means that a mere temporary dole of charity or attention is not enough to meet the life problem of a neglected child, whose neglect may have roots that reach far down, whose immediate and permanent needs are various and whose real help may require a score of instrumentalities and a program that will take years to work out. He accordingly states eight principles or practices which must be applied whenever a neglected or dependent child is taken hold of. These are: Co-operation of agencies; Diagnosis of the need; Decision as to the remedy; Application of the remedy; Responsibility for proper care, observation and, if need be, for definite action, to enforce or assist in carrying out the conditions prescribed; Investigation before discharge; Subsequent inquiry to learn results, and Tabulation of results.

Behind the individual child-helping agency stands the entire force of helpful institutions, conference with which in a given instance may prevent overlapping and duplication and may make for complete efficiency. In Detroit these are all co-ordinated in the Detroit Children's Bureau. In Maine there is the Maine Children's Commission. In New York City there is the Catholic Children's Aid Association, which correlates the work of nine Catholic institutions.

Only the societies for the prevention of cruelty to children, under the lead of the New York Society, have shown any tendency to refuse to recognize the

interrelations of child-saving or to share in them. That society takes the ground that neglect is to be sharply distinguished from destitution and it acts accordingly, but the Massachusetts Society seems to be more in the line of modern views when it states that while children still need to be protected from brutality and rescued from degrading surroundings, "the society recognizes more definitely that it is a preventive agency. It believes that it has a duty toward the children whose circumstances are, each week that the family is left to itself, becoming worse, but which are not so bad that court action is advisable or possible. It must rescue . . . but it must try to seek out the causes which bring about these bad conditions, so that it may do its part to prevent them." The Pennsylvania Society, which shares this view, numbers every year hundreds of cases which it classes under the term "supervision" but which do not involve the breaking up of families. All the stronger societies, whatever their view, maintain temporary shelters for abused and neglected children, from which children may go to appear in court and from which they are removed by placing-out or by return to their own homes when this is desirable.

Placing-out of neglected children eventuates more often, in the West, in adoption in the families where they are received; in the older and more thickly settled East it is becoming necessary to resort to some system of boarding. The choice of such homes and the continued supervision of children placed in them have now become a science, in whose art the larger institu-

tions, with their greater resources, are more successful. The smaller societies are finding co-operation wise in order that they may thoroughly control the after care of their children.

There is still a place for the institutional care of orphan and half orphans, though it is a decreasing one. There are a few children who do not seem to fit anywhere when they are placed out. There are parents, husbands or wives widowed, who can contribute part of the maintenance of their children. Two fascinating books, Reeder's "How Two Hundred Children Live and Learn" and Hinckley's "The Story of Good Will Farm," almost persuade one that institutionalism may be conquered in an institution. As some one has brightly remarked, All that is needed is "more money and more Reeders." In Dr. Reeder's "Children's Village" the boys and girls live in cottages, set among flower beds, chicken coops and pets. Eighty-seven per cent. of them, Travis tells us, never had a childhood. The education of the children consists of their farming, their gardening, their building, their domestic work, their play, and their environment of every sort. They are allowed to meet real problems, to make some mistakes, to suffer some punishments. There is always and everywhere the personal touch. Already the influence of such work is being felt upon all the children's homes and orphan asylums in this country.

The needs of boys and girls are somewhat different. Girls want a quiet, well regulated life. Boys demand more of adventure and variety. The world

being as it is, it costs three times as much to bring up a neglected girl in an institution, to provide her industrially and morally for life and to protect her in her first experiences in the outer world than it does a boy.

Aside from the obvious danger of the "lockstep" in the institution, there are others equally serious. One of these is the fact that the children are discharged usually at about fourteen, just at the time of strongest self-will, of least self-control and easiest subjection to seduction, untrained in the economic hardships of life and forced for the first time to take any real charge of their own careers. Another danger—and this is one which the "placed-out" child faces, too—is that which comes to any girl who at sixteen or eighteen turns out to be attractive, that she makes an easy acquaintance, perhaps with the butcher's boy or a neighboring farm-boy, to whom she seems legitimate game and before whose enticements, she, with her unstable character and suffering from an impure heritage, readily succumbs. These dangers give urgency to every endeavor that would make the social order a help and not a peril and often a doom to the coming race.

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BOOK FIVE

BETTERMENT THROUGH RELIGIOUS AND SOCIAL NURTURE AND SERVICE

XXIX

THE SUNDAY SCHOOL

WHAT is the Sunday school? At first thought the question seems an easy one to answer. It is a school connected with a church, which meets on Sundays, where for half an hour a week young people of different ages are taught the Bible by volunteer teachers. This definition would have seemed adequate twenty-five years ago, but now such an answer not only is inaccurate in many of its details, but it is absolutely ineffective in defining the purpose and rationale of the Sunday school. In our modern realization that the child is everywhere undergoing the processes of education, and that school is not merely a preparation for life but is actual living, we begin to see that we do not describe the Sunday school when we point out the places and times where it meets and its definite subjects of instruction. It is the same child who comes to Sunday school that goes to public school and to play. There are no methods of training possible to secular teaching which may not be used

in religious teaching, and conversely religious teaching can introduce no teaching methods which are not available elsewhere. What we are ultimately teaching is not any book, even so sacred a one as the Bible, but is the child himself, and just as the child retains very little which he is taught in the public school that he does not apply to life, so Sunday school is quite ineffective except as its lessons are practiced in daily living. While the Sunday school makes certain emphases and encourages special feelings and definite acts, still the Sunday-school teacher is to think of himself as only one of many forces which touch the child's nature, and is to think of his hour in the Sunday school as only a part of his privilege and duty in the nurture of the child.

What is the Sunday school for? If all school is both preparation for life and actual living, then so is the Sunday school. The Sunday school, however, is differentiated from all other schools in the fact that it is established with a more definite purpose, which is the preparing for and living life in its spiritual aspects. It is evident that this is something which cannot be taught. The deposit of a certain number of scripture quotations and accounts of Bible heroes and the inculcation of theological truths in the child's mind is not a guarantee that that child is becoming or near to become a good man. Mr. Ray Stannard Baker has said that "The one essential purpose of education is to set an individual to going from within; to start his machinery so that he will run himself." This admirable definition of education in general has a special applica-

tion to the Sunday school. What we are trying to do in the Sunday school is not to fasten down certain moral ideas in a child's memory, but to help that child to desire and to continue to be a good and serviceable man. You remember that Emerson said, "It is a low benefit to give me something; it is a high benefit to enable me to be something of myself." And again, "Truly speaking, it is not instruction but provocation that I can receive from another soul." And another has put it in this fashion, "The important thing is not so much to do the right thing as to like doing the right thing." Of course, a young person cannot do right unless he knows what is right.

The double function of the Sunday school then, in developing a self-propelling goodness, is to instruct and to inspire. The appeal of the school is to the intelligence and the memory, to the feelings and the soul. All this may seem very vague, and we must evidently come to something more definite before we get through, but this much needs to be said at the outset; if for no other reason than to mark the progress from the time when to give sermonettes upon the same passage of scripture to everybody in the Sunday school, from the infants to the grandparents, was regarded as good Sunday-school work, to our own time when, amid multiform progress, much turmoil and some confusion, we are trying to make the school, at the cost of no matter what radical changes, a more effective instrument for righteousness. These three generalizations, if firmly held and constantly remembered, would redeem any Sunday-school teacher from mediocrity:

The realization that Sunday-school teaching is part of the education of life; the realization that the purpose of all education is self-propelling character; and the realization that this result is to be obtained partly by instruction and partly through inspiration and practice.

The modern Sunday school in reaching toward these ideals has found that there are certain essentials. The first and greatest of these is the teacher. "The educational problem," says Dr. C. J. Little, "is to find the schoolmaster, not to found the school." This being "the sort of person to be with children," is not such an easy matter, and some Sunday schools, in the search for this rare kind of person, have found it necessary to call upon trained public-school teachers, and sometimes to pay some gratuities to persons of character and training. In the younger grades it has been found practicable to use wise women of mature years, as superintendents of rather large groups of children, making them the guides of young women who are their assistants. The general exercises of worship are conducted by these older teachers with the entire group, while the work of individual drill and memorizing is conducted by their helpers, the whole group being summoned together again for review or concert recitation of that which has just been learned. As boys and girls enter adolescence it seems desirable that they should be taught by persons of their own sex, the boys being given, wherever possible, leaders who have athletic, business and moral excellence, while the girls approaching womanhood are inspired either by matrons or by young women of education and character.

The appeal of the new Sunday school to the best kind of people is increasingly attractive. If the school is lifted above the realm of mere Scripture memorizing to that of an institution for the making of character, it is not hard, especially during these critical years of youth, to secure the strongest and most noble men and women of the church as teachers. In the earlier years, when personality is less effective, the frequent change of teachers is not a serious loss, and there is some advantage in giving to children of the less advanced grades teachers who have become specialists in preparing the material for special ages, but upon entering the adolescent years it is most important that the teaching force should become permanent, and that those who give themselves to these critical years should distinctly anticipate a connection long enough to be lastingly effective.

Next to the necessity of teachers comes the need of training. The difficulty of giving any kind of adequate guidance to untrained Sunday-school teachers is enormous. The standard books on teacher training are scrappy and indefinite, and it is a question whether the most alert teacher will ever make any connection between such books and the real problems of his weekly work. The pedagogical problems of the different grades are so different that a teachers' meeting of the leaders of all the grades is only confusing. The strongest recourse which we have at present is the calling together as frequently as possible of teachers who have similar problems for the discussion of the actual difficulties which confront them, and the

placing in the hands of the teachers of every grade of books which cover adequately the principles and methods of religious teaching. The thing which seems to be ultimately desirable is that there should be in preparation a group of prospective teachers for each main division of the school, being thoroughly trained by one of the better text-books, by observation of classes and by meeting regularly with the present teachers, to correct the indefiniteness of the text-book by contact with the actual problems.

Having secured the teacher, the next question is—"What shall we teach?" Once we should have answered "The Bible," and most of us would have said "All the Bible." While the Bible is still and will probably always remain the central text-book of religious education, we are beginning to realize that probably not half of the biblical material is suitable for the practical ends of religious education, while there is also some extra-biblical material which may be utilized for this purpose. This remark may seem somewhat heretical to some conservative readers until they frankly realize that their own method actually is, when they come to a biblical passage which is hard to teach to children, to use that simply as a text or starting point, and to do their actual teaching by illustrations from contemporary life and literature. If such material is to be used at all, why not collate it and prepare it for teaching purposes?

There are three views of the Bible which may govern the selection of biblical material for Sunday-school use. One view regards the Bible as homoge-

neous, and hence, all of equal value for religious uses. Those who hold such a view will hardly see the need of grouping the material or selecting from it for any definite purpose. The second view regards the Bible as a source of ethical material, and taking it frankly for Sunday-school use simply as a source-book of religious and moral ideas, it will grade its selections according to the moral needs of the different grades of the school. The third view regards the Bible as literature and a progressive revelation, and teaches it as such. Our most recent curricula have been based upon these two last views, the Bible being used as a source-book in all the grades up to the adult years, with some recognition in the choice of material of its varying ethical and spiritual insight, and reserving the distinct following of its progressive power for those years in which such a progress may be apprehended and appreciated. If we are teaching the Bible for the sake of the child, and not for the sake of the Bible, the second view of the Scriptures must be dominant. For the purpose of religious education the Bible has no other place than through its adaptability for instruction and inspiration in righteousness, and with a scholarly regard for the periods and circumstances of its production it is to be used as a means and not as an end in the moral training of youth.

Sunday-school authorities seem to have come to a substantial agreement as to the proper materials for the different grades. In the primary years they are choosing the great stories of the Bible, without very much regard to their historical sequence, for the pur-

pose of emphasizing the love and care of the Heavenly Father, inculcating the childlike and home virtues, and relating the child, through worship and praise and sympathy, with the circle of his own life. In the junior years the power of memory and habit are recognized, and the child is now made a master of the chief facts of Bible history and the treasures of religious aspiration and ethical truth in graded literary and ethical passages of the Bible. In the earliest adolescent years the young people are given courses in biblical biography, which emphasize the heroic and personal side. Especially are they brought face to face with the man Christ Jesus, and the emphasis of teaching is to converge toward the periods of decision and to help the child through the religious crises of that period. By the sixteenth year the young people are ready to discuss the principles of the Christian life and base their conversations upon the Christian ethics, especially of the New Testament. The later school years are busy with the study of the world-field, the question of personal vocation and of world-service, with a larger or smaller basis of scripture text as a foundation. The college and adult years are devoted to optional courses in which the great historical and critical problems of the Bible and the devotional and theological passages are thoroughly studied.

It may not be too definite nor inaccurate to say that the graded biblical material emphasizes first good ideals, next good lives, third good ideas, and finally good deeds. The extra-biblical material, as this summary indicates, is beginning to appear at the adolescent

years. Some of our recent courses have the heroes of Christian history and modern philanthropy and missions, alongside the Bible characters. The problems of personal ethics are being faced by a frank discussion of the dangers, temptations and opportunities of youth, the approach being first topical and then biblical, the first question being, "What is the problem?" and the second one, "What does the Bible say about it?" The adult course swings back again into biblical channels, and yet many adult classes in our Sunday schools are making excursions into inspiring studies in modern philanthropy, social science and missions, alternating them often with studies of the Bible.

The complete gradation of teaching material is being accompanied to-day by a gradation and variety of method. In the primary-room the methods of story-telling, play, physical exercise and song are employed in constant variety. Some of these exercises continue well on through the junior department, while those are the years when rote work and memorizing are especially emphasized. Concert work and the exercise of the dramatic instinct are possible and are popular during the years up to the time when self-consciousness develops. Manual work of a varied and attractive character is creeping into all of the lower grades. It consists of the modeling and making of pulp maps, simple work in crayon and water color, the shaping of figures by the tearing and cutting of paper, more elaborate work with the knife, usually done outside the class-room, and at about the time of the eighth grade the approach to biblical geography, scen-

ery and customs by the graphic method of the stereograph. As exercises in writing occur more frequently in the public schools they should be lessened in the Sunday school, and while small note-books are useful all through the high-school years, the notes made should be very informal and brief. The method of memorizing gradually leads to that of conversation, and since the formal question and answer method is indolent and comparatively fruitless, the patient effort of the teacher is to get the scholars to express themselves frankly upon subjects of real interest to themselves. Adult classes are often conducted by the lecture method, and where the lecturer is brilliant and capable, such courses are often profitable, but men, especially business men, are not good listeners and are not in the habit of listening without some opportunity for physical exercise and expression. The method of the seminar is therefore more scientific and co-operative as it is more thorough.

The principal progress that has been made in Sunday-school work as it affects the pupil is, as the last paragraph has shown, in the way of increased opportunities for personal expression. Once the Sunday-school scholar had no other use for his hands than to hold a quarterly, or for his eyes than to read answers to questions. To-day the endeavor is to secure the active co-operation of the child during every year of his Sunday-school life. At the beginning he does this through play, motion and song. Later he engages in dramatic exercises and in work with his fingers. In the main room the scholars gather in a circle, symbolic

of fellowship, and become a lyceum or debating class. The activity of the school is both individual and social. The endeavor is to give each child something to do and to educate each child personally. The effort also is to develop, especially in the later years, a class and school spirit, and to get the young people accustomed to working together. Remembering the central axiom, "No impression without expression," the ideal of the modern Sunday school is that the child shall express himself, not only by joining in school exercises and stating his opinions and sharing in discussions, but that he shall actually live out the good life, which he has been trained and inspired to know and love. He must not only talk goodness, but live goodness. Our best schools are giving as much attention to the matter of expression as of impression. The lower grades unite in deeds of kindness. Their cooperative gifts to tangible missionary causes and deeds are reported in attractive ways back to the school. In the main room the classes are organized, and in the ideal school there is a social institution week days for each class, as well as a teaching institution on Sunday. The girls become King's Daughters and Sunshine clubs. The boys form Castles of the Knights of King Arthur, Patrols of the Boy Scouts, etc. Later they come together in the Christian Endeavor Society and the choir, and are graduated into the offices and societies of the church.

Special attention is being given to certain crucial ages in the life of children. The two points which demand especial attention are the years when the boys

and girls intend to leave Sunday school, and the years which investigation has shown are especially common as those of religious conviction and committal. It is a curious fact that the time when a child leaves Sunday school is also the age most sensitive to religious conviction. It is the time when he is making all his first decisions, and the decision whether to remain in or depart from the Sunday school, and whether or not to commit himself to the religious life, are apt to come very close to each other. The time, however, when the child is first impelled to become dissatisfied with Sunday school is probably not at sixteen, when he actually leaves, but nearer twelve, when he is graduated from the interesting life of the junior department into the quietness and comparative lack of incident of the main room. Just here evidently, in the choice of teachers and the exaltation of characteristic and interesting methods, must the Sunday school do its best work, to prevent the constant leakage of adolescent boys and girls. The time of religious awakening comes from thirteen to eighteen years of age. It seems to come on in waves—a wave of feeling at thirteen or fourteen; a wave of strong conviction more often leading to definite committal at about sixteen; and the reflex time of reconstruction and stability at eighteen. The schools are beginning to anticipate these periods by the choice of courses of study which tend to develop the appropriate feelings and the requisite will-power to meet these changes nobly, and also encouraging the pastors, superintendents and teachers in wise and wholesome ways of bringing the young people quietly

and in groups out into a conscious Christian life and allegiance to the church. Some churches still endeavor to assist these natural evolutions of the spirit by revivals; others maintain an annual or occasional decision day, in which more quietly and naturally they endeavor to register the religious condition of their schools. Others make the church the goal, and by confirmation classes and using the group spirit of the class or the adolescent age secure the quiet graduation of the young people into the church life.

Still we have not answered the question, "What is the Sunday school for?" The teacher who anticipates the general answer which was given at the beginning of this chapter may set up for himself a high ideal, but he will be likely to make it vague and indefinite in the work which he endeavors to do next Sunday. Each Sunday-school teacher should put down in writing, if necessary, the definite result which he is trying to secure this year, remembering that it will be a little different result from that for which he was trying when his pupils were a year younger. More than that, he ought to know what he is trying to do this month and this week. While he must avoid the danger of making the Sunday-school lesson a little sermon and making an appeal for conversion or some particular Christian virtue as the climax of his weekly appeals, he must know pretty clearly where he is going and whither he is trying to lead his class. A natural and scholarly course of study will often not reach a distinctly apprehended moral issue for several

weeks, but it will never reach any issue at all unless the teacher has definitely stated it to himself.

The teacher must neither minimize nor greatly magnify his own importance. He is, as has been said, only one part of the educational atmosphere of his scholars. While somewhere the influence which comes from him may constitute a crisis or be a life-long inspiration, he must try to fit himself in with all the instrumentalities which are doing his pupils service. He must know their homes and co-operate with their parents. He must be familiar with their play and join in it as far as possible, at least in sympathy, and he should keep constant track of their progress in school and their approach toward the choice of a vocation. He must know the perils which surround them, and be an active participant in efforts to provide wholesome recreations and personal influences as an antidote. His best work will often be done in the gymnasium or the camp, and his highest privilege will be that of personal conversation when, either through his own skillful leading or the initiative of the pupil, they two talk over together the intimate problems of life.

It is well that the splendid Christian enterprise of the present has evolved our excellent graded courses of study, and is publishing such adequate books for teachers' help, and is giving world-wide inspiration to the Sunday-school movement, but from the standpoint of the parent and the teacher the best thing about the Sunday school is that which has always been the best thing in any school, that which one of the minor

prophets has magnified, the contact of "him that awakeneth," and "him that answereth."

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XXX

THE CHURCH LIVING WITH ITS CHILDREN

PARALLEL with the work of the Sunday schools of the church there has gradually been growing up in our larger churches a chain of social clubs and classes which, in the best organized churches, constitute a complete Church Institute. There are diverse needs which have created this machinery. In crowded communities there is the need for wholesome physical exercise and free play. In the sparsely settled regions the children need more sociability and fun. In many of the larger towns there are no night schools, and the curriculum of the public schools has little relation with the future vocations of the pupils. In meeting all of these needs the recognition is coming that one cannot educate a boy or girl religiously without educating the whole child, and there is a desire on the part of religious educators to reach the child upon more than the devotional or passive side of his nature. There is also the growing realization that "Character is caught, not taught," and that there is more religious nurture in a hearty association between teachers and scholars in work or play or kind deeds than there is in studying the Bible. Most of all, the old pedagogical maxim is being remembered, "No impression without expression," and it is felt to be actually immoral to teach religion without at the same

time undertaking to see that the child practices religion. While religion must be practiced by the child chiefly in his home and school, he may more distinctly undertake even there his religious life, if he is given some practice in pleasant co-operation with others.

The earliest endeavors to meet these needs consist often in the Christmas festivities and other parties, given to the youngest classes by the Sunday school. As everybody knows, a party is a place where children eat ice cream and cake, and usually play some games. These simple festivities are often the earliest introduction to social life for children and have an immediate and even permanent moral effect upon attendance and interest, which is proverbial. These parties should always consist of carefully graded groups, where big rough boys will not interfere with the pleasure of little children. Thus conducted they are as charming to their leaders as they are to the children themselves. It is extraordinary how fond children are of playing the old, old games, and revert to them upon each new occasion with ever fresh enthusiasm.

When a party becomes a continuous institution it is often called a "story hour." An hour a week, just before dusk or on a hot summer afternoon, given to an alternation of lively games and quiet story-telling, makes a memorable effect in the child's life, and in the city especially relieves the tedium both of the child's own monotony and of the weariness of his mother. The skilled leader will gradually work out a cycle of games, educative to the different senses and calling upon the exercise of the simple courtesies and of

deeds of chivalry, while the story, as we are coming to know, is one of the most precious and inspiring methods of moral education. There can be no more charming sight, while the children are cooling off and quieting down after a riotous game, than to see them clustered upon the floor about a story-teller who, with a magician's power, is holding their rapt attention and leaving in their eager minds the deposit of refining thoughts and heroic memories. The repetition of favorite stories with careful attention to the child's curious liturgical desire for the use of exactly the same language gives permanence to the impressions which were first made.

The next step in the social organization of children is usually what is called "The Junior Society." This is a club of boys and girls, generally in the junior department of a Sunday school, of ages between nine and twelve, which most often meets for an hour on Sunday afternoons. When least effective it is a sort of second Sunday school, or often worse, a simplified church service with a sermonette, but at its best it involves ingenious and even dramatic methods of teaching the Bible, inspiring instruction in the heroism of missions, some simple and wholesome expressions of religious desire on the part of the children in the way of songs, dialogues, recitals and informal conferences, and then, best of all, reports of kindnesses actually accomplished by the committees and groups of children, who had been delegated upon such missions. The step is not far from these societies to organizations like the Sunshine Society and the King's Daugh-

ters, usually composed entirely of girls of a little older age, and generally meeting some week-day afternoon after school. Sometimes groups of boys and girls between twelve and fourteen years are organized as old-fashioned missionary bands or as intermediate societies of Christian Endeavor. The tendency, however, during those years when boys are entirely indifferent to girls and are so much more noisy and uncontrollable is to organize the boys and girls separately. The girls become King's Daughters, and for the boys there is a variety of church clubs.

Special organizations for girls in churches have existed for a longer time and have been more fully developed, than those for boys.

The typical Mission Band is usually either predominantly or entirely a girls' society, and it is generally under the auspices of the national denominational women's missionary organization, and is almost always conducted under the superintendence of, and in imitation of the women's missionary organization of the local church. These mission bands have usually about the same simple program, which is excellently adapted for girls who are in the secondary school period. The session, which is generally some afternoon, after school, opens with short devotional exercises. There is some instruction about missionary work, prepared from one of the many excellent hand-books for the purpose, and the remainder of the time is spent in sewing. There is pleasant social intercourse, sometimes light refreshments, and the season usually closes with a girls' bazaar.

The King's Daughters does not differ materially from the Mission Bands in its actual work. There is, of course, the silver cross and the motto "In His Name," the interdenominational affiliation, and the work is sometimes more distinctly for local philanthropy than for foreign missions.

Very much the same thing may be said of the Sunshine Society, whose title suggests its purpose—personal as well as co-operative deeds of kindness.

One popular department of the work of these two organizations is a Flower Mission to hospitals and the "shut-ins." Another is a "Go-cart Club," which being interpreted means, a willingness on the part of the girls to relieve tired mothers by taking care of their babies afternoons. Another expression of kindness, suitable for older girls, is that of co-operating with the Young Women's Christian Association in helping entertain working-girls on the day-outings.

The Queens of Avilion, which originated as a sister society to the Knights of King Arthur, has the attraction of the elements of mystery and poetry, a simple ritual and the charming thought that the girls, who are supposed to represent a revival of the queens of the Celtic Paradise, endeavor to express in their lives that noble conception of womanhood as the healer and companion of the bravest and noblest of mankind. There is a favorable opportunity in this organization for the natural inculcation of ideals of purity and womanliness, together with the exercise of the housewifely and artistic virtues which were appropriated by the noble ladies of those legendary times.

Many churches are finding that girl choirs have a refining and helpful influence, as truly as do choirs of boys, and recently the opportunity of the camp as an occasion of fellowship and thus of preparation for united endeavor in the fall and winter is being successfully adopted.

The response of girls to efforts to bring them together socially is less intense than that of boys, and the periods of diverse interests are less marked. Girls seem to be more inclined to form cliques than do boys, and this tendency doubtless must be recognized to some extent, yet it is usually found feasible to unite two or more cliques in one inclusive organization in which all shall co-operate, although there shall be several sets of "chums." The service of such feminine societies, wisely guided in postponing the interest in boys and in dignifying the tone of properly chaperoned parties, is often a most needy and wholesome one. Emphasis upon the physical side of life through the gymnasium, the choir and the camp is a wise way of fending off the "silly age" to as late a period as possible. The responsibility of the church in guiding and guarding and keeping pure and sweet the first friendships of boys and girls can scarcely be overestimated.

No doubt the strongest moral influence in organizations in the church for either boys or girls is that of personal example, and pastors and church leaders cannot be too careful nor patient in the search for virile, generous-hearted men and sensible matrons, who shall appreciate the responsibility and privilege of taking

charge of the social life of the young people of the church.

One of the most ingenious methods of furnishing young boys sociability, manual training and the impulse of generosity is seen in the organization called "The Captains of Ten," originated by Miss A. B. Mackintire, of Cambridge, Mass., and already conducted by her for more than twenty years in one church. In this club the boys in different grades are given instruction during three of the afternoon periods of each month in raffia work, cardboard sloyd, whittling, carving and cabinet work. Then all this fine exactness, neatness and honesty, that are taught by the education of the hands, are crowned on the fourth afternoon of the month by the sympathy and generosity which come from learning to have an interest in others. The work of each year is brought to a climax by an entertainment. Then the boys act as hosts throughout an evening and realize the privilege of entertaining their older friends.

The entertainments given by "The Captains of Ten" have been of a very high character. The dramatic material which they use has been either originated or adapted by their leaders. This suggests the remark that a much wider and better use might be made of the universal but neglected dramatic instinct among boys and girls. Instead of vulgar mock trials or the common Mrs. Jarley's Wax Works, they might engage in dramatic scripture recitals, in tableaux of fine poems, and in the carrying out in a natural way of the juvenile parts of simple dramas. The social settlements have

blazed the way in showing that often the children in the slums are capable of worthy achievement in such directions.

In dividing off the lively boys under fourteen, many churches are making use of the popular Boy Scouts movement. This is already too familiar to need a detailed description, but some of its values may here be emphasized. It is a wholesome effort to take boys, the majority of whom in America to-day live in city conditions and have lost many of their instincts for outdoor life, back to the woods and the camp-fire, to develop resource in emergencies, to make them handy and agile, to give them something better than the hysterical watching of athletic sports in which other people compete, and to restore to them the nobility of individual prowess. It is a method of recreation which centers in camp outings and there teaches all kinds of woodcraft pursuits. It gives its honors by scientific standards, and in its strifes the boys contend, not with each other, but with themselves, with their own record, with time and space, and with the forces of nature. The general desire of boys for glory is satisfied by decorations, which are distinctive and speak a language of their own, and which no boy can wear without making a record for himself. While the original movement was not religious, in the sense of being sectarian, yet each religious organization can add requirements for the coveted decorations, such as Sunday-school and church attendance, knowledge of the Sunday-school 'essons and acts of helpfulness within the church circle. The

Boy Scouts organization has been somewhat discredited by those who have yielded to the fever to make it spectacular and who would bring the boys into undesirable notoriety, but its return to nature is entirely wholesome and needful.

There is a modification of the scouting idea represented in the organization called The Brotherhood of David, in which the boys represent the companions of David in exile and prepare themselves for kingship by the activities which scouting has made familiar. This organization is perhaps more adaptable to wintertime, because the "cave" where the boys meet may be a room in the church, where there is more opportunity for dramatic exercise than in the original scouting project, and the fraternity element is somewhat emphasized.

The Boys' Brigade has had a long and useful career, although it is not so prominent to-day as formerly. Probably it does not include so many educative features as the Boy Scouts and some other plans, but it does make an immediate appeal to large groups of boys; and especially among street boys, who are naturally slovenly and do not have a good carriage, it produces an instant and rather remarkable effect. As a method of dealing with boys in the mass, it is convenient.

Boy choirs were perhaps originally introduced in churches because of the sweetness of their contribution to the church music, but it is now seen that they have a helpful and refining effect upon the boys themselves. Among lads drawn indiscriminately from the street, it

is estimated that over 75 per cent. are capable of "making good" as choir singers, under a careful leader at the outset. The choir-master who will begin promptly and decisively to start with distinctly boy music, nip any fooling in the bud, keep up his enthusiasm and always have a glimpse of something ahead, will become a masterful leader of groups up to the time when their voices begin to change. Bringing twenty boys into the choir loft will also bring twenty more boys into the pews. Besides the refining effect of a musical training, the drill in reverence in the church is of much importance, and the continuance of a group of boys in a religious atmosphere is bound to produce character. Most churches supplement the monotonous drill of choir practice by giving the boys outings and socials, and the best leaders give their boys a summer week in camp.

Churches which appreciate the important part that a well-trained body has in the nurture of will-power and the making of efficiency are trying to plan physical opportunities for their boys and girls, both for winter and summer. Young people appreciate even the most meager kind of a gymnasium, and in low and cramped quarters some splendid work is being done. The eagerness of our young people for games is so great that the leaders of church gymnasiums have tended to give most of their attention to play rather than what is called "body building," and so extreme are we Americans in our devotion to specialized play that just now basket-ball seems to have monopolized most of our gymnasiums, and too often the creation of

a "representative team" for the church has taken a too disproportionate attention of the leaders and robbed the majority of their share of the gymnasium privileges. The best trainers insist that each hour of games shall be preceded by a short but vigorous period of work with wands or bells or poise movements, and they are striving to alternate indoor baseball, volley-ball, medicine-ball and games which utilize apparatus with basket-ball, while they insist that every child who desires shall have his due share of time upon the gymnasium floor.

No less important than the gymnasium is the church camp, and now that social workers are realizing how inexpensively a good camp can be conducted, they are multiplying everywhere. Almost always it is possible to secure the free use of a high, wooded piece of land near water, the loan of boats and tents, and the leadership of intelligent young people who are good swimmers, know something about cooking and have some sense of discipline. With sensible regulations regarding the restriction of firearms and the use of the boats and the bathing, there is no trouble about safety. Boys and girls can generally earn the small amount of money which is necessary to give them a week of camp life, and they should be given the largest share in the cooking and the policing of the tents and grounds. Some degree of military discipline is useful in camp, in securing a real program, the division of labor and authority in emergencies. There is something about the lure of tent-life and of the camp-fire and of the return to the earth, the water and

the uninterrupted sky which softens the feelings, makes the heart generous and turns the thoughts to higher things. The direct religious influence of the camp, well conducted and carried on with a sane, religious motive, is incalculable.

For boys between thirteen and sixteen, just leaving the grammar school, and during the first two years of high school, there is no more popular organization than the Knights of King Arthur. Boys of those years are said by psychologists to be in the knightly period, and it is just then that they respond to the ritual, regalia and the glamor of exclusiveness. In this organization the boys claim to fulfill the ancient prophecy of King Arthur that he would return to earth and organize a kingdom of righteousness. The boys represent themselves to be knights, take the names of ancient and modern heroes, pass through the advancing degrees of Page, Esquire and Knight, reserve "The Siege Perilous" for their own heroes, and engage in "Tournaments," usually athletic, and "Quests," which are co-operative deeds of kindness. Their leader, of course, is Merlin, Arthur's hoary counselor. The organization is not secret, but private from boys not members. It is found almost entirely in churches, and is now the largest boys' fraternity in the world. The chief influence of the order is the fact that under the guidance of an adult the boys actually live out the knightly life together, and their "gang" spirit, instead of tending, as is usual, toward the ideals of the noisiest or most dominant boy, which are probably lower than the average, are

lifted toward the ideal of the best manhood. Without any preaching the club becomes a group of well-intentioned fellows doing wholesome things. The plan is so elastic that it gives opportunity for physical activities, special manual work, parliamentary practice and visitations to other castles. It gives us an antidote to the high-school fraternity, and postpones the interest of the boys in girls, by keeping them apart a little longer, while at the same time it exalts the purest ideals of womanhood. Some of the initiations are humorous, and there is a hearty wholesomeness about the whole thing which is refreshing.

More and more as night schools develop and public schools broaden, there is less necessity for the conducting of educational classes in churches, but there are still places where church people find it necessary to give to the neglected youth of their communities, especially the working boys and girls, some opportunity for evening study. These classes are most likely to be groups studying the English language and composition, doing typewriting, millinery, dress-making and wood-work, as well as clubs for parliamentary and civic practice. They point the way to more efficiency in the public schools and generally give place to night schools, which their success encourages.

The latest means of help for young people which crowded city conditions are forcing into being is the church dormitory for boys or girls lately from the country or working for small wages. A few are already in existence and more are on the way. They assist the transition from rural to city life under safe

auspices and enable the young person to become self-supporting under good homelike influences. They should not be too large or institutional, and should retain the atmosphere of a college dormitory. Incidentally, they guarantee to the church a loyal body of young workers and supporters.

As boys and girls grow older their leaders begin to covet to have them enlist in service for others. This is brought to pass among the girls through the King's Daughters and similar societies, a little later sometimes by organizing them into brides' clubs, singing choruses, sewing circles, and then later by taking them into the women's organizations of the church. But no such provision seems to exist for boys. The tendency, even of the social work of the church, is to make them partakers rather than partners, to make them lean rather than to encourage them to lift. Selfishness is actually encouraged by much social work. Not only is this true, but the church has failed in its social side at just the point where the Sunday school has often failed, and thus when the boys are leaving Sunday school is the time when the church seems to lose the power in social directions to interest them. A few young men can be utilized as ushers, Sunday-school teachers and officers, but much church work is not man's size, and the dreariness of the social atmosphere of many churches is a sore contrast to the public places of amusement and play which beckon to the young man on every side. The gymnasium and the camp meet the social craving, and the Christian Endeavor Society is often able for a time, at least, to hold the

attention of such boys as are fond of girls, but it does not always give them a large opportunity for the exercise of their manly abilities. One organization which is attempting to meet this need in a unique way, is the Brotherhood of St. Andrew in the Episcopal Church. This organization distinctly appeals to boys only upon the highest side of their natures. It believes that young men should be used, not amused. Its purposes are distinctly two—the living of a life of devotion and prayer, and the attempt every week to help some other young man toward the church. These brotherhoods are naturally not very large, but their leaders believe that they are permanent and potent. It is a splendid thing to have in any church such a group of boys, manly and generous, who are not only trying to win others to the church, but who are being trained when they become men to live this same generous life in the community.

In the Knights of King Arthur this thought of service for others is developed in the Third Degree, that of knighthood, and also in the ranks of the "Peerage," in which, after the organization has lived for a while and a clan of older and trained boys is evolved, it is given special care of the younger ones and of deeds of service in connection with the church.

The Pilgrim Fraternity is a society originated by Professor George W. Fiske, now of Oberlin College, when he was a pastor, to meet this same need. These "Pilgrims" are on the quest of service. The organization is secret and is intended not only to counteract the high-school fraternity, but directly to make

serviceable men. The Roman Church has its great secret guilds and fraternities, and Protestants are likely to follow with societies using the knightly glamor. Many of the Brotherhoods of men in the churches are now welcoming boys as young as eighteen, and are enlisting them, alongside their elders, in the various activities of these organizations.

The Christian Endeavor Society was organized, as its name implies, with this same end in view. While its life has always centered in the devotional meeting and emphasis has been made continuously upon a pledge, which makes daily Bible reading and prayer and the duty of weekly vocal expression of religious ideals prominent, yet the livest societies have been those which have actually "endeavored." While the value of the things done by Christian Endeavor Societies has varied in different places, and few of them have been strong without the constant supervision of pastors or other adults, yet the variety and quantity of service rendered by such societies has, no doubt, been prodigious. Probably the most wholesome way of enlisting any organization of any young people in work for others is to give them a big task. There is perhaps nothing which is more challenging than to lay upon their shoulders the concerns of an entire institution. Some young people's societies have actually conducted branches, chapels, missions, and even social settlements, and the effect upon the members who have led in such large concerns has been both intellectually and morally most inspiring.

Not all churches have developed such an elaborate

system as has been described in this chapter. Few churches have the leaders or the opportunities to do such varied tasks. The ideal, however, for every Christian church, with due regard to the social and religious needs of its young people, seems to be that there should be for every grade of instruction in the church school parallel formal or informal opportunities for social intercourse and for instruction and exercise in service.

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All three of these books take up broadly the matter of religious nurture and show how the church and other religious institutions may do the best work.

XXXI

THE CHRISTIAN ASSOCIATIONS

THE Young Men's Christian Associations of this country are evidently passing through a rapid evolution. This evolution may seem to observers to consist chiefly in a building era. The enormous sums of money which are being raised in our cities, large and small, for new Association buildings, are adding impressive institutions of betterment to our city life. There is also another evolution in the interior planning of these men's palaces. Instead of having a large auditorium as the central feature, designed for the holding of Sunday afternoon religious meetings, with a large adjoining reading-room, the more noticeable features are the immense gymnasium, the long series of class-rooms, the social rotunda, and —the new feature in Association life—three or four stories of dormitories. But the more significant evolution of Association work is marked by the discovery of the constantly diminishing average age of Association members. It has been found that there are actually more members in the American Associations under twenty-one years of age than over, so that the Young Men's Christian Association is already predominantly a boys' Association. It is the needs of boys that have largely changed the character of the buildings, and it

is evident that they will make demands which will even more rapidly alter the work of the Associations in the future.

The development of boys' work in the Christian Association has already made necessary the setting apart of special buildings for work among boys who are still of secondary school age. Sometimes these boys' buildings are the discarded buildings that were built for the men, and sometimes they are buildings erected especially for the boys' use. It has been found feasible to do work for that large section of boys between eighteen and twenty-one in the building devoted to men's work, and it is also possible to conduct day-school classes for even younger boys in the men's building.

In this chapter no effort will be made to differentiate the work that is done in the two kinds of building, but all the work done for males under twenty-one will be considered as one work. The natural division is not so much that of the purpose of the building where the work is done as of the circumstances and needs of the boys who are being helped. More and more some of the best work of the Association is being done outside the Association building altogether.

The Association work with boys used to be somewhat extemporaneous. It consisted so much of the imitation of the work done for men as could be accomplished in the spare time of secretaries employed for other purposes. There was a Sunday afternoon boys' meeting, because there had been a Sunday afternoon

men's meeting, and the Bible classes and committee work were very much like the similar work which the men were doing. Now, however, every Association which is really trying to do work with boys sets apart one or more secretaries who do nothing else than attack the boy problem. Important and worthy though this work is, it has not yet been found easy to discover men of big enough caliber who would look upon the boy secretaryship as a life vocation, in numbers large enough to begin to fill the positions that are ready. The Association training schools are more likely to secure students who will turn out to be good physical directors than they are men of great enough knowledge of boy nature and a wide enough culture to do this work. Association work with boys requires such breadth of mind and preparation that work among high-school boys, for example, needs secretaries who are as large men intellectually as high-school teachers, and work among employed boys demands leaders who are men of affairs as well as good scholars. The best means of securing competent men so far has been to search the senior classes of our colleges and persuade young graduates to take a year of preparation in a large boys' Association and such other special training as the particular field which they are to enter may demand.

Association work with boys is no longer extemporaneous. Before reorganizing the boys' Association in the city of Detroit, a staff of twenty experienced secretaries was sent to that city for a fortnight, to make a detailed survey of the conditions of boy-life and the

needs for work with boys in that city. When it was determined to begin special work with high-school boys, the international secretary of preparatory-school work spent several months of investigation in the city before a program was announced. Such a thoughtful approach to the work commands respect and insures economy and efficiency of administration.

The work of the Association for boys divides actually, though not formally, into work for rural boys, work for street boys, work for foreign and colored boys, work for employed boys, work through the Association schools, work for high-school boys and work for preparatory-school boys. There is also the work done chiefly in the men's buildings for the boys in the transition years between eighteen and twenty-one. This may broadly be considered as a continuation of the boys' work and an introduction to the men's work, and will not be especially described in this chapter.

The work for country boys, though fundamental, is the most recent undertaken by the Association, and hence is only in a tentative state. It is under the supervision of the county secretaries, who in turn are usually guided by a special state secretary for county work. In country high schools where there are fifty or more boys, usually a high-school Y. M. C. A. is organized. The minimum requirements are that it should have a competent faculty adviser, with whom the county secretary frequently corresponds, and that it should receive visitation from him or the state secretary at least twice a year. These small Associations

usually have Bible study as their chief object, and relate themselves in some degree to the athletic activities of the school. Sometimes the Association works in small towns by organizing or encouraging boys' Bible classes in the local churches, and bringing these boys together occasionally for a banquet, a conference, or for the establishment, when possible, of a village game-room or gymnasium. There is usually a county conference of these groups, which involves no great distance for travel and brings together a thoroughly representative number of boys from each village, who carry back the enthusiasm of the joint movement to the scattered groups. The Association is uniting with others in the investigation of rural conditions and is finding, as other investigations do, that the social salvation of the rural districts is largely in the hands of three institutions already established, viz.: the church, the public school and the grange. Probably the Association will in the future work even more directly through these established organizations, utilizing their buildings and machinery, to give direction and focus to their special endeavors to help boys.

The Association has not yet entered very distinctly into work for boys of the city streets. Historically the Association began its work among men of the clerical class, and it has necessarily been obliged to continue to serve largely those who could pay for its privileges. In a few instances, as in the Edwin Bancroft Foote Boys' Club of New Haven, buildings have been especially provided for newsboys and the sons of working men, where the work is conducted in such a

broadly unsectarian way that the prejudices of Jews and Catholics are not excited. In other cities the Associations are reaching hundreds of street boys without segregating them into a special class or department, by offering reduced rates or partial payments for membership, so as to make their advantages available. It is probably fair to say that the Associations have not yet so successfully reached the "scatterbrain" type of street boy, especially between ten and fourteen, as have the clubs for street boys described in another chapter.

The work of the Association for colored boys differs from that for whites in no essential respect, except that in cities where there are a great many Negroes it is usually done in the buildings of the colored Associations.

The work for foreign boys has not yet become a distinct department of the Association. It is, of course, desirable that foreign boys should be made Americans as rapidly as possible, and so emigrant boys are received as far as possible in classes with the native born. The Association, however, in great industrial communities where such boys are arriving in large numbers is doing a fruitful service for such boys who are working, by opening evening classes for instruction in English. Perhaps the most striking and serviceable work of the Association for the foreigner is that of sending young American men to the countries from which we receive our emigrants, so that they may study the characteristics and social needs of these people in their own homes, returning to America to

apply this knowledge and sympathy to the Association work here. An even more practical service is that which has recently been inaugurated, by which the Association has its representatives upon all steamers arriving at this country, which bring immigrants, who learn the destination of each and arrange that he shall be met in the city to which he is going by an Association secretary, who shall immediately befriend him and help him find his place in our industrial, social and moral order.

The work for employed boys is becoming a very large division of the Association program. In every large Association special evening hours are set apart for night classes and gymnasium classes for boys who are employed in the daytime. In some cases special efforts are made in behalf of messengers, cash boys and newsboys. Low cost meals are provided for those who are accessible to the buildings, and sometimes for those who must work late at night. The most valuable work which the Associations are doing for employed boys is its educational work. Through the schools of the Association the boys and young men who are in unskilled employments are preparing themselves for higher vocations and to larger, more useful ends. One of the most recent and encouraging efforts in this direction is that of half-time schools, in which, by co-operation with local industries, a pair of boys is enabled to secure both a technical education and the financial means for self-support during the process. Fred works at the Association desk this week, while Jim is in the factory, and next week Fred stands at

Jim's bench in the factory, while Jim occupies Fred's desk in the Association.

This work for employed boys runs into the broader work which the Association is doing through its schools. Started as night schools, the value of the direct and economical educational methods of these schools has developed them into a series of preparatory schools, many of which now meet in the daytime and prepare not only for various technical vocations, but even for college. Thus the Association building is utilized during the daytime, when it was hitherto almost empty, and hundreds of boys who were being lost out in the high school because of its too strongly classical emphasis or its vagueness, are finding their way through the Association. It seems probable that the Association schools are going to make definite contributions to educational science in ways which the public schools may learn to imitate. In their attention to the individual scholar and his needs, they are already doing all that the best private preparatory schools accomplish, and are reaching a class of boys who cannot afford to go to the academies. So great is the demand for education among the masses in this country that several Associations already have the power to confer degrees, and one of them at least has worked out so many departments that there is talk of the incorporation of its schools as a university.

The work for high-school boys has always been central in the thought of the Association, because boys who can afford to stay in school long enough to reach

the eighth to the tenth grades can usually afford to pay for Association privileges. In the larger cities, however, the Associations have not been content to build up a clique of well-to-do boys who use the Association for the advantages for which they can pay, with little sense of loyalty and service. The social and moral conditions of these immense school aggregations, numbering sometimes two thousand boys, gathered from scattered homes and developing tendencies which are hard to control because they are exercised outside of school hours, are so serious and complicated that they demand careful study and the wisest approach. The modern high school, through its classes and its many varied social and athletic organizations, offers so many attractions that the Association, in its building and its athletic, social and educational work, appeals to almost none of the leading boys and to but very few in the two upper classes. "The only approach left into the high-school boy's life," says Mr. David R. Porter, "is the attraction of moral and religious work. This may seem to some a gloomy outlook. As a matter of fact, it is the most happy of all, as has been proved in school after school. It is easier to gain a sustained interest in religious work than it is in athletics, and to satisfy that real, though often unnamed longing, must be the chief work of the Association among city high-school boys." With this theory as the basis, the Association is now making this approach to the high schools. It is no longer seeking to make its building the center of high-school interest, nor to be careful whether the high-school boys in

large numbers actually buy membership tickets. The endeavor is to find and divide out an inner circle of aggressively religious boys, who shall leaven a larger circle of well-meaning, but passive associates, who in turn shall interpenetrate the athletic and social life of the school, counteracting the influence of the few who are positively immoral, and uplift the entire school spirit. The best way to secure this result seems to be to obtain entrance to the school, through an address by a representative of the Association, or by a mass meeting of high-school boys, and thus having secured the attention of the boys, to make a careful choice of school leaders who are of actively moral quality, and giving them the honor of being representatives of the school, call them together for a practical conference upon high-school problems. These conferences are usually a delightful mixture of athletics, banquet and serious discussion. The outcomes are usually two—the development of classes for Bible study, either in the Association building or in the separate churches of the community, and the quiet and manly endeavor of this group of leaders, through individuals and organizations, to moralize the spirit of the school. The Bible classes are emphasized for two reasons: first, because they satisfy the real, though unrealized desire of boys for the best things, so forming a natural and permanent meeting-place for these young religious leaders; and also because they strengthen the social and religious life of these circles of boys in the natural surroundings of their own neighborhoods. Strong boys' classes in local churches reach more deeply into

boy life than classes drawn out of their neighborhoods into the Association building. The Y. M. C. A. Press has published a half dozen text-books of Bible study, especially intended for high-school boys, which are so excellent that they are being used already in many Sunday schools. There is also a book by Professor J. W. Jenks of Cornell on "Life Questions of High-school Boys," which is an admirable study for boys in practical Christian ethics.

As these classes continue they are led into the study of the social and religious needs, not only of boys but of the community, and are enlisted as far as possible in acts of practical service. Thus the tendency, either of the inner circle or of the outer circle which develops from the inner circle, toward self-complacency and hypocrisy, is counteracted, and the boys are given before they leave home for college or business at least a year of experience in doing something for "the other fellow."

One of the most effective ways by which the Association has succeeded in uplifting the ideals of high-school boys is by the organization of Sunday School Athletic Leagues. The best of these leagues admit boys only of the last two years of high school. They encourage the formation of football teams, basket-ball nines and track athletic teams in the boys' classes of the separate churches, and then arrange for league meetings. These leagues tend to redeem the ordinary vacant lot from hoodlumism, and have an indirect but real influence upon the athletics of the school. It is by securing the confidence and friendship of individual

athletes, rather than by effort with the mass, that an impression is made upon the moral ideals of the school itself.

The work in preparatory schools, though among the same ages of boys as those in high schools, has been found to demand special methods of treatment. The whole outlook of the preparatory school-boy is toward college, and his special temptations are to ape the vices of college students. The work in preparatory schools, therefore, is strongly imitative of the best Association work in the colleges. The emphasis is upon the substitution of the best type of manliness for that which may be current in the public sentiment of the school. Something is done to develop Bible study and a sense of obligation to younger brothers and a social enthusiasm in the fraternities of the school. The Bible study work offered is of a character parallel in work with the other text-books used in the school, and it is usually possible to secure the hearty co-operation of the school principals and of the most popular Christian teachers in the conduct of these classes and in their ultimate success. Delegations are frequently sent out from these academies to country schoolhouses, and the boys send representatives to the State Y. M. C. A. conference of college and academic students, thus relating themselves distinctly to the Christian element in the colleges. The colleges, in turn, often send Association representatives to the preparatory schools, which are their feeders, and a strong effort is made when interscholastic athletic meetings are held at the colleges, to make the

work of the college Association known to the academic students who attend these meetings.

The work of the Association is even broader than all of these departments of effort which have been mentioned. It was the Association, for example, which had the foresight to realize the tremendous and sudden popularity of the Boy Scouts movement, and which has informally kept its hand upon this movement from the start. In some cities the Patrol leaders are trained in the Association building, and so a movement which might degenerate to mere vagabondage is made of educational and social worth. The Association secretaries have often been the instigators of playground movements. They usually keep in close contact with the juvenile court, and even furnish volunteer probation officers, either for that court or the reformatories of the city, county or state. The Association has always stood strongly for instruction in the hygiene of sex. It has sometimes furnished lectures to boys upon this subject, or it has co-operated by formation of societies for the purpose of promulgating these things in proper ways. The Association is the natural center for the training of Sunday-school teachers, and while it is hard to overcome the inertia of teachers against leaving their own homes and neighborhoods for such periodic training, the work wherever it has been successful has done much to lift the grade of Sunday-school instruction. The Association has stood strongly for the utilization of older boys as teachers for younger ones, and it is usually able to gather boys of the older high-school years in

training classes when it cannot secure the presence of adults.

The Associations are beginning to open dormitories for working boys, as well as for men. It is not being found wise to build enormous boys' hotels, but if such refuges are to be of real use to the boys who most need them, they must be scattered in the different parts of the city, and the present tendency of endeavor is to hire or buy inexpensive properties and make cottage dormitories of them. Such dormitories are useful, not only for the boys whom they entertain, but also help to raise the quality of all the lodging houses in the immediate vicinity.

The next step in Association work is evidently going to be more and more away from the central building, into branch work covering all the sections of the city. Boys have a much smaller radius of travel than men, as they are not so freely supplied with car fare. A work which shall really reach a community of boys must touch all its friends, its neighbors and its "gangs." The Associations are now sending squad leaders to church gymnasiums and social settlements, are developing work for boys in the railroad branches, and are endeavoring to co-operate with neighborhood groups of churches in solving the special boy problem of their own districts.

The work of the Association is rapidly spreading through the summer time. A special chapter has been given to the consideration of camps, in which the Associations have been pioneers and exemplars. Their summer and winter conferences are equally significant.

These meeting-places, not of workers with boys so much as of boy leaders, are expressions of their confidence that the best method is not that of work for boys but of work with boys and work by boys. These manly, unaffected groups of leaders, conferring together regarding the needs of their comrades, are an inspiring sight to any adult who may have the privilege of dropping in upon them. They are illustrations of the fundamental method which now underlies all the Association's work with boys, an ideal which was copied from the Master—the inner circle trained to leaven the outer circles, clear to the circumference of boy humanity.

The Associations of late have come to feel their opportunity as centers and forces for larger social service in the community. They have organized a Society for the Promotion of Social Service in the Young Men's Christian Associations, which is trying to study these opportunities and make a new ideal for masculine membership, that some men at least shall pay for membership not to get something but for the privilege of doing something. Secretaries have already shown a willingness to lead in such activities. The late Glen K. Shurtleff deserves the credit of having been the father of the juvenile court and probation system of Cleveland. The Troy, N. Y., secretary helped organize the vacant lot garden scheme for boys and girls of that city. In Keokuk the secretary set his Bible study committee to work investigating the condition of the colored population, the practical result of which was a club for colored boys. The West Side Branch, New York City,

teaches English to the boys of a notorious street gang of Italians. The Association men set us all a good example in their way of utilizing volunteer service. They pick key-men, they give them definite tasks, they assign them to short terms of service. They believe that "standing committees stand still," and so when a man's part of a job is finished they thank him, discharge him and give him another job.

Much that has been said about the work of the Young Men's Christian Association applies to that of the Young Women's Christian Association, although that work is more recent and less fully developed. The women's Associations too are feeling the need of special buildings and facilities for girls, although from the beginning their work has been distinctly a work with girls. A modern Association building reminds one, in its refinement, its sociability and its varied attractions, of the best college sororities, with a strong religious emphasis behind all. One of the most interesting pieces of work which is being done by these Associations is the organization of half-hour classes for cash girls. These young girls are released by their employers from neighboring department stores for a short time in the morning and are sent over to the Association building, where they receive practical instruction which may fit them for better work in the store. The inexpensive lunch-room or rest-room, the classes in subjects relating to home-making and dress-making, and the various clubs for a good time, all reach very close to the needs of employed girls who are willing to avail themselves of them. The Asso-

ciation, however, is realizing that its best work cannot be done in its own building. Many of the Associations are conducting industrial classes and social clubs in factories. It has been the author's privilege to visit an overall factory in which a Y. W. C. A. secretary is employed by the firm and is given free scope in applying any social, or even religious method, she may see fit. These girls take china lessons, violin instruction and classes in dressmaking and millinery. They give factory dances, and they hold half-hour noon prayer meetings, all under the wise direction of this woman of trained leadership and high ideals. Some Associations are even conducting such classes and meetings in the homes of factory workers.

The most appealing problem of the city girl is probably that of her amusements. The Associations are beginning to study the cheap dance halls, the skating rinks and the low-grade hotels, and are trying to find out how, by a process of substitution, they can save girls from the moral perils of city life. They meet here the difficulty which the social settlement meets, that the best-intentioned efforts, if they be conducted on the outside, do not seem to be appreciated by those for whom they are originated. The Associations must find some way by which the working-girls themselves shall realize the advantage of social life under more wholesome surroundings and exposed to less moral hazards than those which exist at present, and shall co-operate in that united effort, which is more slow in developing among women than among men, for their own elevation.

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XXXII

THE LARGER NURTURE

A WORD remains to be spoken about the larger nurture. We have tried to show how boys and girls are to be made better for their own sakes, for the comfort of their parents and for the health and safety of society. But how are they to be trained and inspired to hand down the torch, to endeavor to perpetuate civilization, to make the world better for their children and their children better for the world? This question is the latest thing in education and in religion. The social emphasis is beginning to be felt in the school and the church.

The answer is coming in some unexpected ways. The poets, the novelists and the dramatists are beginning to be gospelers. Socialism is uttering its passionate cry for social justice and it is being heard in quarters where the church is not listened to and by those who do not speak our mother tongue. The universities, full of youth in the days of decision, are sensitive to the note of the time, and multitudes are going forth from their doors, not all professedly religious, with the determination to enlist for the service of man. Says Miss Jane Addams who knows: "Did the religious educator at the present moment but enter

the industrial inferno he would find many ardent young people who would gladly unite with him in asserting the reality of spiritual forces. . . . . He would find traces of a new religious expression, with marked scientific and humanitarian aspects." Here, Miss Addams thinks, is the possibility of a new fellowship in religion as well as in service.

There are methods of education being used consciously to-day to lead the young, as they mature, not to exploit nor to enjoy but to serve this present world. The schools have ever exalted, in their teaching of biography and history, the nobler types of manhood. They have glorified the poets and refused to immortalize the money makers, and of late they have suppressed their earlier emphasis upon the soldiers and are bringing to the front the servants of the common good. The schools are being made centers of information upon some philanthropies, like the anti-tuberculosis war, and are sometimes used as collecting agencies for community benevolences. Mention has already been made of one high school where election to the "Service Committee" is the highest school honor. The private schools, which train mainly the children of the rich, have not entirely forgotten their social obligations to their pupils. These schools in England are regarded as distinctly for "the directing classes," and this consciousness of future leadership, coupled with fine old school traditions, has developed at Rugby and Harrow and Abbotsholme a fine *noblesse oblige* which has made the Englishman everywhere an able, conscientious and somewhat conceited helper of

humanity. In connection with our own Groton School there has been for many years a camp for less fortunate boys, not only paid for but actually conducted by the older boys of the school.

As civic consciousness develops, there are endeavors to enroll children in active movements for the general good. Colonel George E. Waring began it with his Junior Street Cleaning Brigade. In other cities children plant trees and seeds or receive recognitions for helping clean the alleys. One city even had its auxiliary junior police force. John Gunckel counts in the tens of thousands of dollars the value of found property that has been restored by his Toledo Newsboys' Association. The temperance organizations and the societies for humanity to animals have for years enrolled thousands of children indoctrinated with the principles of temperance and mercy. The Children of the Revolution are trained to perpetuate the heroic memory of the defenders of liberty. The City History Clubs have a similar ideal, based on local history. The School Cities are training schools in citizenship and self-government. That great organization, the Boy Scouts of America, has as its motto, "Be Prepared," its drill is in life craft as well as in scout craft, and one of the pledges by which it binds its members is "to do a good turn to somebody every day." In the boys' fraternity, the Order of the Knights of King Arthur, upon the conferral of knighthood the lad assumes a quest of service for others to be immediately performed, and he is told that this is to be the symbol of his life habit.

The Larger Nurture

The home helps the larger nurture in two ways, by conversation and literature about social movements and by parental example of giving and sharing. Here is the most real and effective, though unobtrusive, school of to-morrow. The child that has early drunk the milk of reform, of patriotism, of missions cannot easily disown the mental habits and enthusiasms of his early years. There was a scriptural custom, often imitated in New England homes, of "giving the first-born to God." It would be amazing to know how many men and women to-day, not in the professional ministry only, are doing their life work because of this maternal consecration.

The church has the best machinery in the world for the larger nurture. The theme is central in the Christian and Jewish faith and is the continual subject of Sunday-school teaching. The churches are full of graded service clubs of many names. Most of all, in missions, the pedagogy of which has been worked out by pictures and devices, missionary exhibits and pageants, normal classes and study clubs, the church sets before the young the world problem, offers the highest idealism for enlistment and suggests a life motive which may be worked out at home and in one's vocation as well as abroad. The Student Volunteer Movement has reached down into the academies and high schools for recruits and the Missionary Education Movement has gone in its trail, to sow the seed of knowledge for future harvests. The theological seminaries periodically organize bands of youth who go together to particularly difficult places, while

lately, under the inspiration of Dr. Edward A. Steiner, college graduates have become a group to go abroad to study the conditions of immigrants in their old homes and then gone into the coal-mine regions to help them meet the conditions of their new homes. Annually the Christian Associations make the rounds of the colleges to win leaders for their great work, and the social settlements find their workers from the same source. It may not be without significance as to the *rapport* between the national "service" and religious service that in the Schools of Commerce and Diplomacy at both Yale and Columbia young prospective missionaries and diplomats study side by side.

More remains to be done. The college student is accessible to generous appeals, but what of those who go into business instead? Do we not sometimes imply that the collegian is to become the servant of, while the business man is served by, humanity? What are we going to do to help the boy or girl who leaves school, either through poverty or because of eagerness to get into affairs, to see his obligation to humanity?

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A PROGRAM FOR THE BETTERMENT OF BOYS AND GIRLS

WE in America are fond of programs. They help make our aims definite. They make good rallying cries for advance. After awhile they assist us to measure the things which we have done against the things that we ought to have done.

Some of the things which our survey suggests as immediate goals in America are as follows:

IN THE HOME.—The home must be seen as a national social problem. We must have definite training for parenthood and homemaking for both boys and girls, and find ways to give it to all those who leave school early and go to work. Perhaps we must originate the profession of parental counselor and connect it with both school and home. Houses must be planned for homes and for children. Simple living must be made an art and ideals must be set up which shall tend to make earlier marriage possible and wholesome child-bearing and child-nurture more feasible. Especially the problem of protecting present and future mothers must be handled directly. Safeguards must be thrown around virtue and the springs of life must be kept pure by medical and legal control of social diseases. Pregnant women must be protected from hard work and mothers of the laboring classes given

sufficient leisure to insure the life and health of their little ones. We must foster every method of counteracting the overcrowding and homelessness of our growing cities. Rapid transit, garden cities, slum parks and playgrounds, tenement play-roofs, school extension are some of the methods implied. The idealistic forces, the church, the school and the press must add to instruction and reform inspiration, to rescue the highest ideals of the home from decay.

In the School.—The schools must move out of doors. They must entirely base their work upon the interests of children; they must through the hand exercise the will; they must, early in the grades, begin to afford the children glimpses of possible future vocations and then by a variety of schools prepare those who must leave at different ages best to enter life successfully in all the vocations, industrial and professional; they must make moral training more central and they must deepen the social emphasis. Not only must we have schools, but the children of the land must get schooling. Scholarships, truancy work and compulsory attendance must come more generally. Schools must enlarge their function still further to aid and supplement the home and must assume some of the duties of state fatherhood. In this respect the children's court must be even more closely related to the schools than to jurisprudence.

In the Church.—The church must even more definitely plan to furnish the motive power for this program. It is easy to tell what to do, but who is going to be willing to do it? The church must

furnish more of what Augustine called "men who are themselves the kingdom of heaven." Then the church must be to its children the matrix both of saner ideals and of safe habits. It must multiply its informal supplementary agencies which fill the empty places in the community life. To do this, especially in the rural regions, it must be united and economical in its organization and work.

In Society.—Parenthood, health, civic beauty must be regarded as public concerns. The community life must be planned on purpose for children and judged by its adaptability to their good. Until it helps and not hinders their moral safety we have many things to do. Society must go back and gather up all its fragments, the lame, the blind, the defective, and yet it must not allow the weak and unworthy to perpetuate their kind. The ideal toward which society should work is a kingdom of friends and fellow-servants.

The attitude of this book is that of the meliorist, to use George Eliot's word, or, following the triple distinction of humanity which some one has made: of optimists, pessimists and "possumists," that of the "possumist," one who believes we can. It is that of the physician who, when asked how he could always be so cheerful when he was constantly in the presence of suffering, replied: "I always see disease from the curative standpoint." The author may not have made his shadows very dark because he is in the habit of seeing boys and girls from the curative standpoint. Many evils and temptations beset them. This world is

not so good a place for them as we hope to make it. But we have them on our side, and we believe that, working with them, we shall make them such men and women as will work with their children for a better to-morrow.

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INDEX

Abbotsholme, 58, 377.
Abbott, Ernest H., on punishments, 69.
Abnormalities, mental, 189.
moral, 293.
physical, 101, 292.
Activity of children, 18.
Addams, Jane, on the social spirit, 376.
Adenoids, 103.
Adjustment in education, 113.
Adler, Felix, on vocational guidance, 149.
Adolescence, 13, 53, 132, 337.
Adoption of children, 323.
Age of children, 105, 275.
Agricultural colleges, 237.
Agriculture, 60, 237, 263.
Allen, William H., on infant mortality, 99.
Allowance for youths, an, 58.
Amusements, 374.
Andover Play School, 232.
Anthropomorphisms, 25.
Anti-domestic years, 54.
Apartment houses, 62.
Apperception, 116, 122.
Apprentice system, 139.
Art, 243.
Art museums, 255.
Asexualization, 95, 193.
Atavisms, 6.
Athearn, Walter S., on the home, 68.
Athens, play in, 206.
Athletic leagues, church, 368.
school, 152, 185.
Athletics, 151.
Atkins, G. Glenn, on history, 127.
Attendance, school, 54, 125, 146, 281, 312.
Attention, 24, 27.
Atypical children, 197.
Avidness, 16.

Babies, 1, 98, 108.
dependent, 320.
Backward children, 198.
Backwardness, causes of, 105, 199.
Baker, Ray Stannard, on education, 327.
Balliet, T. M., on fighting, 12.
on the instincts, 12.
Barr, Martin W., on defectives, 191, 193, 195, 196.
Barrows, Isabel C., cited, 227.
Basket-ball, 186.
Baths, 209.
Bible, in education, 50, 166, 168, 331.
school, vacation, 239.
stories from, 31, 332.
Big Brother movement, 83, 300.
Bigelow, Edward F., cited, 238.
Biography in moral training, 170.

Biology in sex instruction, 87.
Birth-rate, 86.
Black, Winifred, cited, 83.
Blaustein, David, cited, 220.
Block system, 304, 309.
Bloomfield, Meyer, on vocational guidance, 147.
Boarding out, 301.
Bobbitt, John F., on childlessness, 86.
Books, 29.
"Boston—1915," 263.
Boston Farm School, 315.
Boy choirs, 349.
Boy Scouts, 233, 238, 336, 348, 370, 378.
Boys, General Alliance of Workers with, 212.
Boys' brigade, 349.
clubs, 80, 81, 212.
Federated, 212.
superintendents of, 217.
Mass meetings, 216.
Bradley, Charles H., cited, 315.
Brittain, James M., on delinquents, 278.
Brooklyn movement, the, 137, 147.
Brotherhood of David, 349.
Brotherhood of St. Andrew, 355.
Brown, Elmer E., on moral ideas, 162.
Bunker Hill Boys' Club, 214.
Burk, Frederic, on education, 115.
Bushnell, Horace, on reformation, 303.
Butler, Nicholas M., on education, 112.
Butterfield, Kenyon L., cited, 238.

Cabot, Richard C., on children's rights, 134.
Camps, 82, 218, 228.
church, 224, 351.
family, 65, 224.
municipal, 66, 225.
school, 378.
work, 231.
Y. M. C. A., 227, 371.
Captains of Ten, 347.
Carnegie libraries, 243.
Case system of moral training, 171.
Chaperons for summer outings, 284.
Chart of Child Development, 45.
of German Industrial Education, *facing* 142.
Chautauquas, 244.
Chicago Commission on Vice, 95.
Chicago, park system of, 208, 210.
schools of, 130, 140, 155, 176.
Child, physical development of, 13, 100.
saving of, 321.
Child labor, 93, 275, 290.
mortality, 98.
study, 120, 308.
Childlessness, 63, 86.
Children, defects among, 101, 189, 292.
occupations among, 93, 275, 290.
of the Revolution, 378.
rooms of, 272.

Index

Children's aid societies, 321.
bureaus, 322.
Chivalry in childhood, 9, 92.
Choirs, boy, 349.
girl, 346.
Christian Endeavor, 336, 344, 354, 356.
Church, and the larger nurture, 379.
city, 341.
country, 264.
Church architecture, 245.
camps, 224, 351.
clubs, 341.
dormitories, 353.
dramatics, 255.
festivals, 246, 255, 342.
membership, 338.
night schools, 353.
worship, 246.
Cicero and culture, 117.
Cincinnati, University of, 146.
City, the small, 242.
City conditions, 250, 287.
history clubs, 378.
planning, 262.
problems, 61, 63.
Classics and children, 129.
Classification of defectives, 191.
of delinquents, 307.
Cliques, 153.
Clubs, boys', 76, 83, 212, 347.
girls', 344.
women's, 248, 262.
Coe, George A., cited, 48.
Coeducation, 159.
College deputation work, 239.
fetich, 116.
ideals, 117, 138.
preparatory school and, 116.
Collier, John, on motion pictures, 251.
Colonial education, 138.
Colonization societies, 316.
Columbia City, Ind., 249.
Columbia Park Boys' Club, 218, 229.
Compulsory insurance, 280.
Compulsory school attendance, 282.
Conscience, 163, 164.
Contagious diseases, 102, 104.
Continuation schools, 143, 145.
Contributory delinquence, 290.
Conversion, 48, 59, 339.
Cooperative stories, 35.
Corn planters' clubs, 237.
Correlation, 26, 116, 130.
Correspondence study, 273.
Cottage reformatories, 311.
Country churches, 264.
festivals, 244, 267.
ministers, 264.
newspapers, 245.
schools, 268.
week, 233.
County fairs, 241.
seats, 241.
Courts, juvenile, 286.
Criminal type, the, 292.
Crippled children, 201.
Cronin, John J., on physical abnormalities, 105.
on milk, 109.
Cruelty, societies for prevention of, 322.
Culture epochs, 120.
Curfew ordinances, 249.
Curriculum, the, 120, 126, 281.

Curtis, H. S., on the play movement, 205.

Dairies, 108.
Dancing, 184, 186, 236, 247, 257, 266.
Davenport, E., quoted, 86.
Dawson, George E., on parenthood, 96.
Defectives, 189.
De Garmo, Charles, on the city home, 61.
Delinquents, 290.
Department store detectives, 300.
Dependents, 319.
Deputation work, 239.
Detention homes, 301, 312.
Detroit, 27, 64, 322.
Devine, Edward T., on imbeciles, 190.
on education, 200.
Diphtheria, 102.
Discipline, 57.
Diseases of children, 101, 104.
Divorce, 63, 290.
Dodge, James M., on money value of education, 142.
Domestic science, 87.
service, 61, 63.
Dormitories, church, 353
Y. M. C. A., 371.
Y. W. C. A., 373.
Dramatic clubs, 215.
instinct, 20.
Dramatics, 81, 184, 255.
Drill, 26.
Dutchess County apple pickers, 284.

École des Mères, 87.
Edison, Thomas A., cited, 26.
Education, mental, 26, 54, 112, 136, 151, 162, 175, 198, 214, 353, 373.
moral, 113, 160, 161.
physical, 11, 90, 100, 185, 350.
social, 42, 134, 187, 377.
vocational, 137.
Eliot, Charles W., on the life-career motive, 149.
Eliot, George, on humor, 63.
on meliorism, 384.
Emerson, Ralph W., on provocation, 328.
Employed boys, 364.
girls, 373.
Employment agencies, 93.
England, charity methods in, 136.
education in, 58, 117, 377
English, 37, 127.
Environment, 288.
Ethical training, 163.
Eugenics, 67, 85, 99, 196.
Evans, Milton G., on vacation Bible schools, 239.
Evening schools, 176.
Examination, medical, in juvenile courts, 293, 309.
in schools, 101, 199.
Extremists, children as, 21.
Eye strain, 104.

Factory social work, 374.
Fall River Boys' Club, 216.
Families, large, 290.
Family, the, 60, 289.
Family camps, 65, 224.
Fancy, 17.

Index

Farm life, 60, 237, 263.
Fatherhood, 2, 4, 50.
Faunce, W. H. P., on child study, 120.
Federated Boys' Clubs, 212.
Feeble-minded, 189.
Fernald, Walter, on defectives, 189.
Festivals, church, 246, 255.
  city, 253.
  country, 244.
  school, 185.
Field houses, 208.
Fighting instinct, 7.
Fisher, Irving, on motherhood, 87.
Fiske, George W., cited, 44, 48.
Flexner, Abraham, on the recitation, 131.
Flower missions, 345.
Folk dancing, 186, 236.
Food, 108.
Foreign parents, 289.
Foreigners in schools, 176.
Formal discipline, 115, 116.
Foster homes, 310, 323.
Fouillée, A., on conscience training, 164.
France, moral training in, 164.
Fraternal lodges, 247.
Fraternities in churches, 352, 355.
  in schools, 153.
Free lecture systems, 181, 256.
Fresh air work, 233.
Friendships, 41.

Galton, Francis, on eugenics, 96.
Game rooms, 342.
Gang, the, 39, 76, 83, 271, 288.
Gardening, 231, 285.
Geography, 128.
Geometry, 123.
George, William R., and his Junior Republic, 310, 314.
Germany, compulsory insurance in, 280.
  education in, 119, 142, 177.
  industrial education in, 143.
  moral education in, 165.
  play opportunities in, 206, 241.
  school walking tours in, 230.
Girls, choirs of, 346.
  dependent, 324.
  education of, 78, 133.
  group-spirit of, 41.
  in industry, 275.
  overstrain of, 133.
  reformation of, 94, 325.
  sex information and, 91.
Gladden, Washington, on youth, 77.
Go-cart clubs, 345.
Godparents, 73.
Good Will Boys' Club, 214, 218.
Good Will Farm, 324.
Graded Sunday schools, 333.
Grange, the, 265.
Gregariousness of children, 39.
Groszmann, Maximilian P. E., on atypical children, 197.
Groton School, 378.
Growth, 13.
Gulick, Luther H., on cities, 65.
  on hygiene, 107.
  on play, 203, 206.
  on parks, 207.

Gunckel, John, mentioned, 216, 378.
Gymnasiums, 350.

Habit, 46.
Half-time schools, 364.
Hall, G. Stanley, on child offenders, 294.
on folk dancing, 236.
on linguistics, 127.
on the recitation, 131.
on rural occupations, 60.
on semi-criminal period, 53.
on sex hygiene, 92.
on will, 124.
on zest, 17.
Hard, William, on high-school fraternities, 155.
Hart, Hastings H., on dependents, 319, 321.
on juvenile courts, 297.
on physical abnormalities, 292.
Harvey, Lorenzo D., on homemakers' clubs, 88.
on infant mortality, 98.
Health boards, 101.
education, 100, 107.
Healthy-mindedness, 3.
Henderson, C. Hanford, on education, 113, 116.
Heredity, 85.
Hesperia movement, 267.
Heuristic method, 131.
High school, 151, 365.
curriculum, 118.
organization, 151.
secret societies, 153.
Hiking, 229.
Hinckley, George W., mentioned, 324.
Historical pilgrimages, 230.
History, 120, 127.
Hodder, Jessie D., on unmarried mothers, 321.
Hofer, Marie, mentioned, 236.
Home, the, 60, 108, 173, 272, 289, 304, 379, 382.
Home libraries, 256.
study, 131.
Homemakers' clubs, 237.
Honor societies in schools, 158.
Horne, H. H., on religion, 162.
Hospital social service, 321.
Hospitality, 62, 67.
Housekeeping centers, 87.
Houses of refuge, 306.
Howe, Samuel G., mentioned, 200.
Hugo, Victor, on instinct, 12.
Humor an essential, 4.
Hutchinson, Woods, on education, 114, 124, 139.
on hygiene, 107.
on interest, 121.
Hyannis Normal School, 132.
Hygiene, 100.
Hymnology, 246.

Idealism in children, 22.
in education, 134.
Idio-imbeciles, 192.
Idiots, 192.
Illegitimates, 266, 321.
Imaginativeness, 17, 36.
Imbeciles, 190.
moral, 192.
Incarnation as a habit, 3.

Incorrigibles, 320.
Independence Day, 254.
Indiana, 248.
Individuality, 132, 288.
Industrial education, 142.
Industries and education, 139, 277.
Infant mortality, 98.
Inspection, medical, 101, 199, 293, 309.
  sanitary, 108.
Instincts, 44, 77.
Institutionalism, 308, 317.
Institutions, 307, 319.
Interests, the, 121.
Interlaken School, 58, 284.
Interscholastic sports, 236.
Israels, Mrs. C. H., on dancing, 257.

James, William, on social conscription, 134.
Jenks, Jeremiah W., mentioned, 368.
Jesus and children, 32.
Jesus on defectives, 201.
  on expulsiveness of goodness, 22.
Jewish children, 48, 213, 215, 379.
Johnson, Alexander, on defectives, 192, 196.
Johnson, George E., on play, 123, 206.
Johnson, Herrold E., on French moral training, 165.
Johnstone, E. R., on teaching defectives, 198.
Jones, Rufus M., on moral influence, 173.
Judges, Juvenile Court, 295.
Junior republics, 310, 314.
  societies, 343.
  street cleaning brigades, 378.
Juvenile courts, 286.
  protective leagues, 302.

Keller, Helen, mentioned, 201.
Kelley, Florence, on child labor, 275.
Kellogg, Paul U., on Boston, 263.
Kent, Henry W., cited, 256.
Kingsbury, Susan H., on leaving school, 140.
  on vocations, 139.
King's Daughters, 336, 343, 345, 354.
Knights of King Arthur, 93, 336, 345, 352, 355, 378.
Kokomo, 249.

Lancaster, E. G., on conversion, 48.
Lang, Andrew, 30.
Language work, 127.
Laws regarding delinquents, 294.
Lectures, free, 181, 256.
Lee, Gerald Stanley, on mischief, 12.
Lee, Joseph, on play, 40, 204, 209.
  on youth, 77.
Legislation against school secret societies, 157.
Leisure in education, 274, 283.
Libraries, 256.
Limitation, period of, 24.
Limitlessness, period of, 26.

Lincoln, Abraham, mentioned, 117.
Lincoln House, 219.
Lindsey, Ben B., cited, 310.
on delinquency laws, 295.
Little, C. J., on teachers, 329.
Locke, John, on formal discipline, 115.
on the gentleman, 117.
Lodge, the, 247.
Lowell, James R., on reading, 127.
Lyceums, 245.

Mack, Julian W., on prostitution, 94.
McMurry, Charles, on interest, 121.
on thinking, 114.
Mangold, George B., on antitoxin, 102.
on child labor, 276.
on delinquents, 293.
on placing out, 313.
on prevention, 308.
Mann, Horace, cited, 303.
Manual training, 122, 128, 145.
Marathons, 158.
Marietta, O., 251.
Marriage, 62.
Martin, George H., on colonial education, 138.
Mass meetings of boys, 217.
Massachusetts Commission on Industrial Education, 141, 277.
Massachusetts General Hospital, 321.
Mathematics, 115, 128, 129.
Mathews, Shailer, cited, 62.
Mayo, Earl, on infant mortality, 98.
Mayo, "Mother," cited, 266.
Medical inspection of children, 101, 199, 293, 309.
superstitions, 107.
Memorial playgrounds, 208.
Memory of children, 25, 114, 121.
Meynell, Alice, on childhood, 18.
Milk, 108.
Ministers, 68, 264.
Mischief, 12.
Missionary bands, 344.
education movement, 379.
giving, 399.
service, 355, 368, 379.
Modern languages, 127.
Money value of training, 142.
Montaigne, Michel de, on gains in education, 114.
Moral education, 126, 162.
perverts, 193, 293.
suasion, 69.
training in America, 168.
in France, 164.
in Germany, 165.
Moral Education Board, 182.
Moral Prophylaxis, Society for, 93.
Mortality of infants, 98.
Motherhood, 50.
education for, 88, 99.
endowment of, 94.
Mothers, unmarried, 321.
Motion pictures, 243, 251.
Municipal camps, 225.
Museums, 255.
Music, 253.

Nature study, 127.
Nearing, Scott, on child labor, 279, 281.
New England, education in, 116, 138.
New York dancing academies, 257.
  milk supply, 109.
  playgrounds, 207, 210.
  school athletics, 185.
  school physical examinations, 103.
  school vocational guidance, 148.
New Zealand minimum wage law, 280.
Newsboys, 216, 378.
Newspapers, country, 245.
Night schools, 176, 353.
Nurse, school, 108.
  visiting, 110, 304.

Older boys, 216, 354.
Only child, the, 1, 41.
Orphans, 290, 320, 324.
Outdoor life, 218, 234.
  schools, 14, 132.
Overstrain of girls, 133.
Ownership of homes, 61.

Pageants, 254.
Palmer, George H., on moral training, 169.
Parental counselors, 63.
  schools, 312.
Parenthood, ideals for, 71, 85, 96.
  training for, 4, 66, 67.
Parks, 207.
Parole officers, 298.
Parsons, Frank, cited, 149.
Pasteurization, 109.
Peabody, Francis G., on the home, 71.
Pear, William H., on dependents, 322.
Peixotto, Sidney S., cited, 84.
Penitence in children, 47.
Penology, 306.
Perry, Charles A., on the social school, 175, 185.
Personality, 27, 78, 317.
Perspective of a child, 25.
Physical age, 105, 275.
  defects in school children, 103.
  examination, in courts, 293, 309.
    in schools, 101, 199.
Physician, family, 67.
Pilgrim Fraternity, 355.
Placing out, 71, 310, 323.
Plato, on play, 79.
  on public nurture, 62.
Play, 17, 40, 117, 123, 135, 203, 276, 287.
  supervision of, 204, 210.
Play masters, 210.
Play school, 232.
Playgrounds, 179, 205, 303.
Playrooms, 342.
Police and children, 291.
Porter, David R., on the high school, 118, 119, 366.
Prematurity, 76.
Preparatory schools, 56, 369.
Prevention, 275.
Probation officers, 297.
Prodigal, the, 53.
Prosperity problems, 54, 62, 159.

Prostitution, 94.
Psychological age, 105, 275.
Psychology of childhood, 24.
of learning, 24.
of religion, 44, 49, 120.
Punishments, 69.

Queens of Avilion, 345.
Questions, education by, 335.

Racial prototypes, 45.
Reading, 27, 37, 122, 127.
Reality, 4, 79.
Reasoning of children, 25.
Recapitulation theory, 120.
Recitation, the, 131.
Recreation, public, 211.
centers, 183, 374.
piers, 208.
Reeder, R. R., on home, 289.
on institutions, 324.
Reformatories, 287, 306.
Religion in children, 44, 79.
Religious conversion, 59.
education, 50, 173, 326, 370.
Reports on venereal diseases, 95, 293.
Responsibility, 135.
Retardation in schools, 125.
Revivals, 50.
Richman, Julia, cited, 149.
on truancy, 125.
Richmond, Ind., 249.
Robinson, E. M., on camps, 227.
Roosevelt, Theodore, on eugenics, 96.
Rural conditions, 263.
schools, 268.

Sage, Russell, Foundation, 175.
St. John, Edward P., cited, 44.
Salem Fraternity, 212.
Salvation Army, 316.
Sane Fourth movement, 254.
Savage survivals, 6, 78.
Scholarships for poor children, 137, 281.
School, 26, 54, 112, 136, 151, 162, 175, 198, 214, 353, 373.
and child labor, 281.
and delinquency, 291.
city, 175.
School clubs, 151.
evening, 176, 353.
leaving, 54, 140.
lunches, 177.
manual training, 145.
medical examinations in, 101, 199.
meetings, 175, 186, 258, 268.
nurses, 108.
organizations, 151.
outdoor, 14, 132.
physicians, 101, 104.
playgrounds, 179.
publications, 153.
social, the, 175.
summer, 178, 226.
trade, 145.
vacation, 178, 303.
School of Commerce and Diplomacy, 380.
Scouts, Boy, 233, 238, 336, 348, 370, 378.
Scudder, Myron T., on country festivals, 267.
Search, Preston W., on individuality, 133.
Seed-planting by children, 262.
Self-assertive period, 40.
Self-education, 271.

Self-propulsion, 121, 327.
Semi-criminal period, 21, 316.
Sentiment, age of, 48.
Service, 74, 355, 368, 377, 379.
Sex education, 84, 91, 172.
  hygiene, 13, 92.
Sharp, Frank C., cited, 238.
Sheldon, Henry D., on losses of the schools, 125.
Shop work, 364.
Shurtleff, Glen K., mentioned, 372.
"Side shows," 151.
Simplicity in life, 71, 234.
  in school, 159.
Skating, 208.
Slum playgrounds, 207.
Snedden, David S., on interest, 122.
Snobbery in high school, 158.
Social centers, 184, 238.
  conscription, 134.
  emphasis, 134.
  school, the, 175.
  service department of hospitals, 321.
  settlements, 219.
  workers, 42, 74.
Social Prophylaxis, Society of, 93.
Socialism, 376.
Sororities, 153.
Spencer, Anna Garlin, on defectives, 189, 201.
Spencer Herbert, on education, 87.
Sponsors, 73.
Stages of child life, 45.
Starbuck, Edwin D., on interest, 122.
Steiner, Edward A., mentioned, 380.
Stereopticon in school, 182.
Story, the, in education, 169.
Story hour, 219, 342.
Storytelling, 30, 342.
Stout Institute, 88.
Street boys, 40, 76, 83, 212, 288.
Student volunteer movement, 379.
Sunday, 51.
Sunday school, 50, 80, 326.
  athletic leagues, 368.
Sunshine Society, 343, 345.
Supervised play, 210.
Swift, Edgar J., on education, 114.
  on geniuses, 118.
  on semi-criminal period, 53.

Taylor, Graham R., on home-seeking, 64.
  on play, 209.
Teachers, 20, 112.
  and parents, 67.
  Sunday school, 330.
  of defectives, 198.
Technological training, 139, 145.
Teeth, 103, 104, 107.
Temperance teaching, 100.
Theater, 251.
Theatricals, 81, 184, 255.
Thought period, 49.
Thurston, Henry W., on delinquent families, 302.
Toledo Newsboys' Association, 216, 378.
Trachoma, 102.
Trade Schools, 145

Index

Training of teachers, 1.
for defectives, 199.
for Sunday schools, 329.
Tramping parties, 229.
Travelers' Aid Society, 93.
Travis, Thomas, on child labor, 278.
on placing out, 310, 311.
Truancy, 54, 125, 146, 281, 312.
Truant officers, 299.
Tuberculosis, 106.
Tyler, J. M., on girls' physique, 133.

Unfoldment in education, 112.
Unmarried mothers, 321.

Vacation schools, 178, 303.
Bible schools, 239.
Venereal diseases, 95, 293.
Vice, 42.
Vice, Chicago Commission on, 95.
Vice, Society for the Suppression of, 93.
Visiting nurses, 108, 110, 304.
Vitality tests, 105.
Vocabulary of a child, 24.
Vocational guidance, 147.
high schools, 145.
training, 137.
Votaw, Clyde W., cited, 56.

Wander years, the, 53.
Ward, Edward J., on social centers, 184, 238.
Waring, George E., mentioned, 378.
Warner, Amos G., on care of babies, 320.
Warner, Amos G., on education of defectives, 198.
Warner, Charles F., on vocational schools, 145.
Weaver, Eli W., on industrial education, 136, 278.
on summer work, 284.
on vocational guidance, 147.
White Cross Society, 93.
White Plague, 95.
White slavery, 93.
Whitin, E. Stagg, on the social school, 187.
Will, the, 48, 104, 123, 132, 172.
Winter courses at colleges, 237.
Wisconsin, University of, 238.
Women, 62.
Women's clubs, 248, 262.
Woods, Robert A., on settlements, 219.
Work camps, 231, 284.
Working papers, 105, 275.
Workshops, 364.
Worship, 246.
Writing in school, 128.

Young, Ella Flagg, on vocational education, 144.
Young Men's Christian Associations, 11, 146, 149, 213, 221, 226, 228, 239, 267, 303, 358, 380.
Young People's Reading Courses, 268.
Young Women's Christian Association, 83, 226, 373, 380.

Zeublin, Charles, on educational methods, 130.

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